The Pacific.

First Pure, then Peaceable; without Partiality and without Hypocrisy.

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Now that the Children's Day has been celebrated and fresh impulse given, as we hope, to the Sunday-school cause, it becomes the next thing in order to begin early to plan for a corresponding enthusiasm and liberality and persistence in behalf of the Home Missionary Society, distinctively so named. It is well to plant and maintain Sunday-schools, even if they do not grow into churches. But a Sunday-school, if it be what its name involves, will always be tending toward the complete organization of the Christian forces in the community in which it is planted. As fast, therefore, as our great counties are dotted over by the aid of our enterprising Sunday-school men with schools, and the seed thus sown springs into fruitfulness, there will come the demand for the stated leadership of a qualified ministry, the thorough preaching of the Word and the administration of the sacraments. To push the preliminary work and then find that the natural sequence of it can not join closely and vigorously, is to build the tower and not be able to finish it. Men will laugh at our business management if they see we leave our enterprises dwarfed. We must leave them so, unless, on the one hand, the pecuniary resources for the planting and sustaining of churches are much larger than they now are; or the missionary force, on the other, is endued with more power. Both these things are needed. More money—for with the present contributions, we can barely keep the present number of missionaries at their posts, much less multiply the number of the posts. More efficiency in the men who man the posts—for it is astonishing what a difference there is in the quality, adaptability and spiritual potency of those who undertake the pastorate. Our Superintendent of Home Missions has great anxieties on both these points. It is difficult to say whether the anxieties predominate on the one side or the other. But as we look over the field in the present month we can not emphasize strongly enough the urgency of the situation. All along the Home Missionary line there is pressing need for reinforcement. Nor is there any summer month to be lost. We may some of us have vacations, but this cause has none.

Scholarship says so, science says so, theology says so—but it is very rare that any one of these great words authorizes any particular individual or party to speak for it. As a matter of fact, nothing is so potent, and hardly anything more perplexing, than the fact that scholars, scientists, theologians, apparently equally worthy of the title, differ very widely on a great many points on which it might be supposed there would be agreement. It is very natural, of course, when we are of a certain opinion ourselves, to assure everybody else that scholarship or science is at our back; but when the man of the other opinion uses the same trick, the value of our weapon shrinks. We are reminded of what happened in Parliament the other day. Mr. Chamberlain, the doughty Unionist leader, was worrying with argument the Liberal majority, and this was his exasperating point, viz—"The country is against you." "That," replied Mr. Labouchere in his most innocent and childlike manner, "is what I have often said to myself when I knew nothing about it." When you hear, then, somebody advocating a cause on the ground that all science, and so forth, are on his side, it is pertinent to inquire whether he knows anything more about it than his own wish it were so.

The disposition to concede too much to a critic may be just as hasty and inconsiderate as the disposition to concede nothing is obstinate. A writer in an English journal gives what he regards as a case in point. Several able, and, on the whole, evangelical, men have cited as proof positive of Biblical inaccuracy II Sam. xxiv: 24 as compared with I Chron. xxi: 25. In the one passage, "David bought the threshing-floor and the oxen for fifty shekels of silver." In the other, "David gave to Ornan for the place six hundred shekels of gold." "Now, it so happens," says our writer, "that a friend of mine sold a portion of his farm for £50; a few days afterward he sold the whole farm for £4,000. Similarly, II Samuel tells us that David bought the "threshing-floor and oxen," a very small spot of ground, for fifty shekels of silver; and I Chron. tells us that he bought 'the place'—*i. e.*, the whole farm on which grew the corn that was threshed in the threshing-floor—for 600 shekels of gold. There is surely no contradiction here." Very likely, there is a class of harmonizers who are over-anxious to make everything square in Biblical narratives. They make conjectures which are strained so that you can see them ready to break. But just now there is a class who seem to prefer to let a discrepancy stand—a wart on the face is dear to them.

It is astonishing how the people hug their chains; how they allow the saloon-keeper to rob them. The saloon is an unmitigated curse; there is not one good thing about it. It curses, blights, destroys; it smells of the pit. But it cannot exist without the permission and support of the people. And here comes in the strangeness of it; that good people who are not affected personally or in their friends (and there are very few who are not so affected) should allow so vile a thing to be; and that people who are robbed and ruined, who are torn and beaten, should say, rob me again and beat me more. Does not this show the native depravity of the race? And then also let us remember that the saloon-keepers are men and women; they are not born devils; that our fellow-men and women should be willing to do such devilish work and cause such wide spread ruin, year after year, shows marvelous depravity. What a wicked world we live in.

We thought, forsooth, the other day that in the beautiful city of Oakland, where so many good people dwell, where thousands of our best merchants in this city have their lovely homes, that they were going to close the saloons from six o'clock Saturday evening to six o'clock Monday morning. It was strange the proposition had not been made before. It was made, and made in force, and the Councilmen seemed to favor it, and the bill went through the first stages by a good majority. Then there came all sorts of opposition. All the powers of hell seemed to rise in opposition, and so just and right a thing as to close the saloons only on Sunday comes to be fought at every step. Astonishing! and yet it is so that even Federated Trades who are said to have some care for the workingmen have resented this interference and opposed this movement to help the laborer save his money. And now they are in a pretty pass in Oakland. The Council, instead of going on in the simple matter of closing the saloons on Sunday, are substituting a proposition to submit the saloon question to a vote of the people. It is doubtful if they have the legal right to call such an election. That was not the movement which the good people asked for and which the Council seemed at first to favor. The good people, naturally, resent this attempt to dodge the issue by the Councilmen, and substitute this action of doubtful legality, born of their own cowardice, or at the beck of the liquor power. And the result, we fear, will be the saloon intrenchment on the Sabbath, for the time being, more firmly than ever. What a disgrace to Oakland! We in San Francisco admit that we are under the heel of the saloon men, but we hoped better things for Oakland. And yet we believe that on a fair, legal ballot, if such an one could be had, not only Sunday-closing would carry, but the saloon would be met, and, we trust, conquered, and all of them driven from the city of Oakland.

The wreck of the steamship Colima off the Mexican coast last week, while on her way from this city to Panama, was most distressing and disastrous. Only about forty seem to have been saved out of over two hundred passengers and crew. Various are the opinions about the causes of the terrible disaster. There was a storm; overloading of the ship; failure of the steering apparatus; these, and other reasons, are given. Those who knew best the causes are silent in death. The captain, first officer and first engineer evidently went down with the ship. Truly, there is danger and sorrow on the deep and everywhere. Captain Taylor was a pew-holder in the First church in this city and his widow is an excellent member. Memorial services for the captain will be held in the First church next Sabbath morning.

At a late hour it was decided that the *Morning Star* would not leave Honolulu until after the arrival of the steamer that leaves this city June 15th. This will be the last opportunity to send mail to Micronesia by the *Star*.

Communications.

SERMON.

[Preached at Mills College by Rev. Dr. George Mooar, May 19th, and published by request.]

(II Kings ii: 9, 10.) "And it came to pass, when they were gone over, that Elijah said to Elisha, Ask what shall I do for thee before I be taken from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

Elisha was evidently a hero-worshiper and Elijah was the great man whom he worshiped. When he was plowing in the field in his younger manhood, Elijah had only to pass by and cast his mantle over the boy; the plowman became the prophet's attendant. Now, when for some reason, Elisha and the other sons of the prophets have a presentiment that the Master's work is nearly done, the attendant could not be prevailed upon to leave him. When the master turns and asks his devoted, persistent follower, "What shall I do for thee," the answer shows the younger man's ambition to succeed the elder, to receive the gifts and graces that would fit him to continue the prophet's work in the land. Our theme this afternoon might be stated thus: "Elisha's Desire to Take Elijah's Place."

Let us fall to thinking on the force that comes into a young person's life from having a great desire to take the place and do the work of some righteous person who has awakened admiration.

We are greatly affected by our admirations. Whatever takes the imagination of a child will determine decisively that child's career. When in my early years I was teaching school on Cape Cod, I noted how the boys were influenced in the choice of their vocation; for they used to hear and see much of the captains who came home from the long voyages. By the fireside they listened to tales of adventure; young fellows were returning as masters of vessels who had gone forth once as drudges before the mast. The masters who came off the great and wide sea to the quiet hamlet, who had touched at the principal ports of the world, kindled the fancy of the youth. Before they were aware, the hunger for the ocean was eager in their blood. In like manner some merchant prince throws a thrall over the farmer's son. He thinks—if only I could leave this dull round of labor and reign in the city. This makes him restless, ready to embrace the first opportunity to live the life which seems so large and proud. Ah! how we are all stimulated when we are young with these ideals which cast that spell which we do not choose to escape. We are fascinated; maybe we are infatuated. For what is contrary argument or appeal when once admiration has set in? What can parents or advisers do with a stage-struck girl?

It is, then, of so urgent importance that those who are in the formative period of life should admire those persons who are best and noblest. For, see what a difference it would have made with Elisha if he had been fired with a liking for Ahab. No doubt that king did take the fancy of many in Israel. For he was brave, enterprising and capable. He had built a marble palace, which stood out in full sight of all beholders; he had a foreign lady to wife, who was more ambitious than her husband; he had introduced foreign fashions, which dazzled the eyes. But an Elisha modeled after the Ahab type would have been so utterly unlike the one whose shoulders had felt the touch of the Tishbite's mantle. Can we doubt, also, that there were young women in Samaria who felt that Jezebel herself was the most attractive lady in the land? But what an influence would have come in to shape the future of any Hebrew maid who should have desired a double portion of the spirit of that brilliant, unscrupulous and passionate queen! Happily Elisha's enthusiasms were kindled by sight of that grander figure, who had repeatedly made Ahab tremble.

If the imagination becomes such a factor in the making or unmaking of personal history, care needs to be exercised that it be not carried away with over-appreciation of persons who are devoid of high principle. I do not mean that we ought not to be able to see and value whatever is fine and superior in everybody. It is not necessary to be blind or narrow. But it is necessary to guard lest the admiration of what is beautiful, or lovely, or strong should close our eyes to the shame of an unrighteous and impure heart and life. "A jewel of gold in a swine's snout," says the book of Proverbs, "is a fair woman without discretion." That is a bold and plain figure, but the truth in it is thorough and searching. The jewel of gold is precious, but if one has to have the snout with it, its preciousness is sorely reduced. But how many fair women, and even great men, have been preserved in history, whose fairness and greatness need to be reduced on account of moral blemish! It is not a gracious task to strip off the illusions which gather about the idols. But it is better that the illusions should be stripped off than that the idols should win a higher worship than their real character warrants.

The question which the little children of at least Puritan homes used so often to ask when mention was made to them of notable persons in Biblical or other story, is a question which none of us should grow too old to ask—"Was he a good man, mother?" If he were, then let the heart be inflamed with the desire for imitation. If he were bad, then it is fit that the fires cool which make the heart glow.

The late Professor Sill once asked for a list of books which should be put into an alcove at the University for the making of character. The reply was a list of the biographies of men and women who had character. Of course, many memoirs have been written which are dull and wearisome. But that can be said of all kinds of books. The rule here is just like the rule elsewhere—get the best. A thoroughly manly or womanly life is the most direct and winsome incentive that can possibly be. At a meeting in New York a lady had referred to the influence which came into her childhood by reading the story of Harriet Newell. When that widely-cultured man, Richard S. Storrs, rose to address the same audience, he said: "And I, too, can bear testimony to its moulding power, as it used to brood over me like the image of a crowned and glorified saint." That life to which so glowing a reference was made was very brief—only nineteen years, hardly more to it than what might come within a single year to one of your present graduating class; but there was in it loyalty to duty and loving devotion, and that is constraining. Larger characters than hers are pictured to us on the historic roll. The world grows richer and richer in this literature. The thoughtful and sensitive student of to-day can hardly lay down memoirs only lately from the press, such as those of Israel Dwinell, or John G. Paton, or Francis of Assisi, or Cyrus Hamlin, or Dorothy Dix, without a strong impulse to fill a righteous man's or woman's position and do such a one's work in the world.

Our text suggests, too, that the difficulty in the way of realizing such a desire, although real, is not insurmountable. "Thou hast asked," said Elijah, "a hard thing." This is the prevailing representation of this matter in the Scriptures. They do not tell us that the highest life is easy. Influential as Elijah was, he had not found the errand of a prophet a bed of roses. To stand for purity and spirituality in a land where priests of Baal and Astarte swarmed, and where king and queen and court were alienated from the faith, was no sinecure. When two of Christ's own followers, you remember, asked him for chief places in the new kingdom, he asked them, Can ye drink of the cup that I drink of? I have seen young people go out from Christian schools into the average tone of living which prevails in our California society and business. I have seen them go too often not to know that if any of you purpose to take the plan of the best examples, you will be subjected to a heavy strain. It is no child's play to walk by the light of the gospel. For when one has been living on the inferior moral plane common among us, and feels called to go up higher, if she be one who looks before and after, she sees clearly that the instant she chooses the higher aim she must begin taking her whole life up with her. It is as in the raising of the grade in such a city as Chicago or Sacramento; raise it at any principal point and you have to lift every house and store and street for many a block about. Yes, Elijah was right. Elisha had asked a hard thing.

But though the position of a thorough-going Christian, after the most admirable type, is a large undertaking, it is not hard in the sense of being either impossible or uninspiring. We soon shall be decorating the graves of the soldiers who fell in the great war. To ask to be a true soldier then was to ask a hard lot. It involved possibilities of peril and suffering; but thousands of young men craved the privilege of that service nevertheless. When we read the tales of Arctic cold, in the midst of those vast fields of ice in the Polar seas, of the hazards which have been undergone even by women there, it should seem as if the very books which are published would put an end to the attempts made to reach the great mystery. But the narrations are the very things which stimulate the ardent navigators.

The history of religion shows that the days when the Christian profession held the highest ideal and involved the most sacrifice were not the days when it lacked disciples. Paul was stoned at Lystra and left for dead; but that did not prevent a boy of that town from embracing Paul's faith and sharing his labors. Those were critical hours for the apostle in the theater at Ephesus. A mob rising in its wrath, and gathering into its cyclone all the prejudice and passion of the hour, is a fearful thing to face. No doubt, there were timid souls and faint hearts that shrank back; but it is quite as likely that there were other spirits who, on that day, put on, as they never had done before, the whole armor of God; for among the men named, who accompanied Paul on his journeys, are at least two Ephesians, Tychichus and Trophimus. These men may not have chosen the companionship of the apostle because it led into difficulties, but they chose it because they admired a leader who, for righteousness' sake, could look difficulties in the face and not flinch. There is no special inspiration to an athlete to be doing just the things which anybody can do. What kindles him is thought of possessing the ability and skill by which he does with ease what once was impossible. Some say a right-down Christian conduct is impossible in the midst of our modern temptation. Let me see, then, men and women who have achieved that impossibility. It is they and not the others who stir my soul. I can witness any day thousands of people who crook the knee to our Baals. Give me the inspiration that comes of knowing that there are 7,000 who are strong enough not to crook it at all.

Our text suggests that the desire and ability to take a righteous man's stand in the world are increased by the sight of the righteous man's end. "If thou see me when I am taken from thee it shall be so unto thee." We can hardly doubt that the vision of his Master's triumphal exit made Elisha still more eager to partake of his Master's spirit, and more capable also of filling the situation he craved. The world that may be critical and cold over a good man while he is alive often grows tender and eulogistic after his death. The great comic journal of London that ridiculed and caricatured Lincoln during all his administration embalmed his name in most graceful verse when he was dead. It is the end that crowns the work. If there were no immortality, still there would be something of surpassing charm in a righteous course. But we need the larger outlook. We need the power of the endless Life. That is given when we see the righteous die in peaceful or jubilant assurance of the more complete existence beyond. The vision which Elisha saw of the chariots of fire remained with him. For we read that long after, when the Syrians hemmed him and his servant in at Dothan, and the servant's heart sank, the prophet prayed, and beheld the same vision of chariots in the sky. For in order to take and keep the full place of a righteous person in this world, we need to see such a life rounded not with sleep, but with immortality.

Of course it follows that if it be so important to have fallen early under the power of some inspiring examples of Christian character, it is important not to lose that impulse afterward. We are profoundly affected by what the society around us admires or despises. It is easy to drop into the atmosphere of those people who affect no admiration at all, who seem to enjoy picking at the virtues of others. Avoid all circles where this mean cynicism reigns, where little failings are exaggerated, and the prime sterling qualities are put in a low place. Be glad to be in homes where integrity, sacrifice, are spoken of as beautiful, and not so much is said of gold, or fashion, of sinew, of physical beauty, and mere artistic or literary charm. All literature or art which throws glory over that which is of the earth earthy, and disparages the graces of the consecrated spirit, kills character at its inmost springs.

At the same time, we do not want too much to do with biographies of those who were or are made to seem narrow and goody. Let us live as much as possible with the noblest types. These have been many all along the centuries. And if we look about with appreciative eyes among the living, we shall find them within our very doors.

It is one of the beautiful things about such schools as this that the young mind is brought into this inspiring connection with examples which forever glorify the noblest life. In our gratitude to, and appreciation of these our best guides, we ask, let a double portion of what was best in them be reproduced in us. If our prayer be answered, then the succession of the prophets will never fail.

As Williams College lives in the admiring love which its great president inspired, as Oberlin perpetuates the strong personality of Charles Finney, as Mt. Holyoke hands down the strong Lyon type and plants institutions of the same at Oxford, at Wellington, far away in Africa, and here at Seminary Park, so it may be expected that hence in long continuance will go forth into our towns and cities women who will adorn the Christian doctrine which they have been taught, and will more than keep heights of principle which they have been made competent to gain.

NEWS FROM JAPAN.

THE PEACE.

An "extra" Saturday afternoon announced the arrival of a telegram from China saying that the Chinese Emperor had signed the treaty of peace. It begins to look as though the peace were now quite certain. The ratification is to take place in Chefoo on the 8th of May.

THE EMPEROR OF JAPAN.

Rumors have been floating around for several days that the Emperor has died. The rumor finds little credence, however, though many think that the fact there is such a rumor shows that something extraordinary has taken place. You in the Western lands may know the truth before we do here.

THE CHRISTIAN ENDEAVOR CONVENTION.

Christian Endeavorers of the States will be interested to hear how the Japanese Endeavor movement is progressing. The third annual convention was held in Osaka April 26th and 27th. Delegates from 15 out of the 57 societies were present at the opening meeting, four more putting in an appearance on the second day at the consecration meeting. The secretary reported great difficulty in securing statistics and reports from the local societies, only 41 out of the 57 having replied to his questions prior to the meeting. During the year six new societies had been formed; but as six had disbanded, the total number remained the same as for the previous year. The numbers of the new members were not given; the total membership was stated as 719. Of the 57 societies, 28 belong to Kumiai and 14 to the Presbyterian churches.

The reports from the societies would indicate that the societies are very important to the life of the churches which have them. As most of the church members in Japan are young, whenever a society is started in a church it soon includes all the active members. It not infrequently is the case that the society and the church are scarcely to be distinguished. Many of the societies are having a hard struggle to live up to the rules. In some there is a considerable divergence between the nominal and actual membership.

The most helpful and stimulating as well as interesting address was that of the President, Rev. T. Harada, who was re-elected for the coming year. Among other things which he said was this: "In Japan every movement has four stages; first, enthusiastic reception; second, indifference; third, criticism; fourth, real carrying out. The Christian Endeavor movement has passed through the first and is now in the second stage. Ere long it will be subjected to severe criticism, after receiving which it may hope to be a real power among the churches. Though the numbers of the societies and even of the members have not grown much during the past year, it is not to be grieved over, but rather the reverse. Too many have taken it up without knowing what it is." The real spirit of the society he described with three short Chinese words meaning self-control, self-sacrifice and co-operation, each and all done in Christ. The address was well conceived and well delivered. It is doubtful if a more suitable person could be found to be the head of this movement in Japan.

The social gathering held in the ground and building of the Naniwa girls' school, near the Osaka Castle, was pronounced a grand success by all who attended, as was also the closing meeting in the evening, consisting of three addresses.

THE TENTH ANNUAL MEETING OF THE KUMIAI CHURCHES.

The meeting this year, held in Osaka church, is of special interest to those who are watching the evolution of a wholly native church. For some years now the voting delegates have been limited to those coming from wholly self-supporting independent churches. Pastors and evangelists from the dependent churches, and missionaries, have the right to speak, but not to vote. It is manifest, therefore, that this Kumiai body of self-supporting churches has been truly and really independent. They have, however, taken a step forward to make their independence not only absolute, but also clear to all.

For some years past the Missionary Society of these churches has carried on its work in co-operation with the American Board. A committee of the mission has sat with a committee of the Missionary Society, and have together decided all the questions relating to the work. During the past year the native churches have contributed $943.69 (silver), while the Board has given to this co-operative work $2,846.59 (silver). Under the nationalistic spirit of the times, the feeling has been growing that this co-operation was becoming impracticable. It has been felt by some of the native members of the committee, when the missionaries express opinions or voted contrary to their Japanese brethren, that they interfere with the liberty, and so with the independence, of the Japanese society. Rather than be in any sense dependent, it was felt that it would be better to refuse entirely all financial help from the Board. One element of this movement during the past three to four years has been known as the anti-missionary movement, and has consisted largely in denunciations of the missionary, setting forth his incompetence, his ignorance of the language, customs and spirit of Japan, and also his ignorance of modern science, higher criticism and comparative religion. These criticisms of and opposition to the missionaries have, however, been limited to a comparatively small number of leading men. So long, too, as the movement was distinctly anti-missionary, the church would have none of it.

This year, however, the anti-missionary character of the movement has largely disappeared. The reasons given for discontinuance of co-operation has been rather in the line of laying on the churches more fully the responsibility of evangelizing Japan. Emphasis has also been laid on the advantage to the evangelistic work which those churches will have, which are absolutely separated from all foreign relations, and especially from all foreign money. The churches will then be able to claim without fear of denial that they represent pure native Christianity, free to believe what they wish, and to propagate what they really believe. The motion to thank the American Board for its help in the past and decline its co-operative help in the future, was passed almost unanimously amidst clapping of hands by the large number of non-voting members. A motion, introduced by the anti-missionary element, asking the missionaries to leave the places where the work was well in hand, and to go into interior and unoccupied places, was rejected by an equally large majority, on the ground that it was impolite to the missionaries.

The seventy-nine self-supporting Kumiai churches will now be in every respect independent as soon as the readjustment of the work can be made. The money pledged by the Board is for the current year, so that actual self-support in their missionary work will not begin until January, 1896. The friends of an entirely native church will watch this move with great interest, and wish it success. None rejoice in this forward step more than do the missionaries of the American Board, many of whom have been urging it privately and publicly for some years past. It is hoped that much of the anti-missionary feeling will die out, now that there is no possibility of strained relations on financial grounds between the missionaries and leading Japanese workers, who will now be free to do just as they think best.

This independence movement which the churches have adopted and made their own now is totally different from that ambitious scheme presented two years ago by three or four leaders, according to which the mission organization was to be given up, all the missionaries were to come under the control of the native church, to be located by its committee, and all the evangelistic money from America was to be given directly and wholly to the native committee. Neither of these propositions has been accepted by the churches. The missionaries will be as free to do their work, decide their place of location, and have charge of money entrusted to them, as in the past.

Lack of space forbids even the mention of many other matters of interest that came up at this annual meeting of the churches. It lasted three days (May 1–3), and closed with a very interesting prayer-meeting, at which plans and hopes for home and foreign (Korean) missionary work were discussed. This annual meeting will ever be looked back upon as epochal in the evolution of the Japanese church.

SIDNEY L. GULICK.

OSAKA, May 7, 1895.

God's ways seem dark, but soon or late
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait.
—*Whittier.*

THE MAY MEETINGS.

LONDON, May 8th.

Identified as the London Missionary Society and the Congregational Union of England and Wales practically are, the meetings of the two societies are so arranged as to fill up the week between them, and to have no clashing in the more important engagements. After many special Sunday services, right worthily does the former Society begin its work with a public prayer-meeting on Monday morning—a meeting that I regard as not exceeded in interest or importance by any that followed—held in the Board room, at 10 o'clock. It brings together a goodly number of ministers, a strong array of all the men and women at present here from the mission field, a detachment of students who are looking to work under the Society in the future, and a fair proportion of business men who have just come in after opening their letters.

Essentially a meeting for free prayer, it often calls forth, from either sex, brief devotional leadings of the most fruitful character. Sometimes, with this class of meeting, it is true, there is a hiatus of prolonged silence before the ice is broken; but this year the venerable Dr. Balgarnie saved any feeling of discomfort in that respect. One year, when the response was longer than usual in being made, I ventured to lead off with the very rich prayer of St. Chrysostom (why do not ministers oftener avail of its Catholic fullness?), following with the Lord's Prayer.

The meeting opened with the singing of Jonathan Lee's hymn, "A Century of Grace." I need not say that Madagascar—its Queen, its people, its missionaries, was much in the minds of all present. The former is a spirited woman; she lately attended a native gathering of 100,000 people, at which it was resolved to fight to the death in the cruel war which the French are thrusting upon them. The Queen announced that, though a woman, she would herself lead her troops against the enemy, and would rather perish than survive the ruin and slavery of her people.

On Monday afternoon the sixty-third annual business assembly of the Congregational Union was held, and the resources of the Memorial Hal were taxed with the splendid assemblage of delegates who attended. A new chairman is always balloted for, and the selection of a London minister—for the first time since Dr. Parker's election ten years since—was all but unanimous. The Rev. J. Morlais Jones, the Chairman-elect, is, like his predecessor in office, a Welshman. He commenced his ministry at Narbeith, where he remained for seven years, but has been for over a quarter of a century pastor of the Lewisham Congregational church in Southeast London. He comes of a famous stock, being a nephew of the late Rev. Thomas Jones of London and Melbourne, the "poet-preacher" whom Browning loved; a man whose power and prayer was exceptional, and whose preparation for that part of religious worship was specially full and unique. As a personality in North London, he was much sought after, and his chapel in Camden town was crowded. It is different now. I have filled a gap there occasionally and notice that the cause is but a shadow of its former self.

Public affairs monopolized the attention of the assembly during the remainder of the sitting. Mr. Alfred J. Shepheard moved, and the Rev. I. Morley Wright seconded, a stirring

resolution condemning the Armenian atrocities, which was emphatically endorsed by the meeting. Dr. Herber Evans and Mr. Griffith Jones dealt characteristically with the Welsh disestablishment resolution. The Rev. Dr. Leach and Mr. A. J. Viner had a resolution on local option.

Later in the evening a great temperance demonstration was held in the City Temple, under the auspices of the Congregational Total Abstinence Association, the chairman of the Union presiding, and the speakers including Mrs. Ormiston Chant, the Rev. W. S. Houghton, and the Rev. W. Pierce.

Yesterday morning the Union held a crowded meeting in the City Temple, to hear the President's annual address, and for other business. It was a noble sight. Earnest men met for a noble purpose at an early hour, the light streaming in through the painted windows—some of these the gift of American friends—and Congregationalists seemed indeed a factor in the national life that could not be ignored. The Rev. Urijah Rees Thomas chose as his subject, "Brotherhood," and mentioned at the outset that to him one of the distinctive ideals of Congregationalism was brotherhood. Brotherliness was the genius alike of its internal and its external relations. The gravest matter was the practical omission from so much professedly Christian life that was being lived in, say London, today. There was a vast multitude of men who, though not loving their brother whom they had seen, could not love God, whom they had not seen. Yet one of the clearest cries of the age was the call for "brotherhood, brotherhood!" This idea of brotherhood touched every social question. This sense of world-wide brotherhood compels our indignant intervention on behalf of the Armenian Christians, who are suffering barbarous cruelties at the hands of a so-called civilized power.

Then followed a warm and sympathetic resolution on the death of Dr. Dale. The audience rose to pass the resolution standing, and they remained standing while the organ played "Oh, rest in the Lord," from the "Elijah," the effect being very solemn and impressive.

Afterwards the Church Aid Society (as well as later in the day) had its innings; and the esteemed Secretary, Mr. Clarkson, had again the duty of asking the churches to confront a deficiency, and to brace themselves up for the present needs. The late Dr. Hannay, whose creation this Society was, had hoped for better things, but it has fallen on evil days, and the executive do not get much farther than the framing of resolutions and the postponing of final decision upon them. This is one of the weak points in our harness—the supplying adequate provision for the ministry in the less wealthy places; and it ever will be, I think, until we resolutely take the methods of the Free church of Scotland as our model, whether in collecting or disbursing the sums received. But there the principle of independency rebels, as it touches several points which might appear to be subversive of local management.

Later in the day the presentation of an address and a check for $5,250 was made to the Rev. J. Guinness Rogers, D.D., who now edits the *Independent*, and who is often styled the Grand Old Man of Congregationalism.

Dr. Guinness Rogers, on rising to reply, was visibly affected. He remembered, he said, going with a deputation of the leaders of the Congregational churches of London to the venerable Dr. Moffatt on the occasion of his birthday; and he had never forgotten the words with which Dr. Moffatt began to express his feelings of gratitude and pleasure: "Ah," he said, in those musical and familiar accents of his, "when I was doing my work in South Africa I never thought anything about such a day as this. I didn't know my brethren over in London were thinking of me. I simply did the work of the day." Those words expressed his own personal feelings. Such a day, such an experience as had been his, seemed almost incredible. He could hardly realize it even now. It was doubtless an extremely enviable position to listen to such loving words as had been uttered respecting him that afternoon; but he should like his brethren to realize that there was another side to it. He could only wish and believe that he in the slightest degree deserved the words that had been spoken. He simply took them as an indication of what he ought to have been. He mourned before God, whilst he thanked them, that he had not realized better the high ideal that he had been so eloquently and powerfully described that afternoon. As to expressions of gratitude, they were beyond him. He was simply overwhelmed with such a demonstration of affection.

The meetings of the Union will come to an end on Friday (which is more of "an open day"), with the reading of various papers, and discussions to folllow. T. Bowick.

SPOKES FROM THE HUB

AND A PIN OF THE FELLOE.

The eighth annual conference of the Evangelistic Association of New England, Abram P. Downs President, was held Tuesday and Wednesday of last week in Park-street church. The forenoon of the 14th was given largely to "Evangelistic Experiences." The afternoon session, in charge of a committee of ladies, was devoted to addresses by women. In the evening Dr. David Gregg, now of Brooklyn, N. Y., preached; theme, "The Reception of the Spirit Makes Christians of Power." An "Evangelistic Symposium" occupied the three sessions of Wednesday, and presented a variety of speakers and subjects. "The Office and Work of the Spirit" was the theme in the evening of Dr. Wm. N. Broadbeck, chairman of the examining committee. In addition to the primal officers, the Association has a board of directors and a ladies' executive committee. Two hundred places have been visited by the evangelists sent out the past year, and much good has been accomplished. Mrs. Agnes P. Strain reported the sensation produced in Albany, N. Y., by Mrs. McAlpin, wife of Adjutant-General McAlpin, once a gay society woman of New York city, by her "Drawing-Room Evangelism" among society ladies of the capital of the Empire State. At "a great reception at the residence of Governor Morton * before the evening was over, she had taken the two daughters of the Governor, and talked to them of their souls." She invited society ladies to her own home, and "preached the gospel to them, * and six of the gayest leaders have been converted."

Our boy soldiers, about 1,400 in number, chiefly from the Latin and English high schools of the city, composing the Boston School Regiment, presented a fine and prophetic appearance at their annual parade on the 16th. The "little chaps" seemed less weary in their march than formerly, with their half-weight guns.

The Roman Catholic celebration of Archbishop Williams' sacerdotal jubilee, last week, was a notable event, evidently and successfully planned to subserve the interests of that communion, with its estimated 600,000 adherents, 420 priests, 138 churches with resident pastors, 50 mission churches, and 106 brothers and 1,200 sisters of religious orders. "This large population," the *Herald* editorially claims, "has been assimilated to our New England life in such a degree that it is thoroughly loyal to our institutions, and appreciates the spirit which the New England fathers have imparted to the nation. * * For the first time, on a great occasion, they have looked one another in the face, and realized that they are a mighty folk, and almost for the first time the native New Englanders have realized in its best form the strength and power of the Roman Catholic Church in this country." Thursday was the great day of the celebration (that continued for several days). With imposing ceremonies in the morning at the Cathedral of the Holy Cross, where the Archbishop, vested in cloth of gold with gemmed chasuble and high miter, and bearing a massive crozier, was the personification of ecclesiastical dignity and magnificence," surrounded by the dignitaries of the hierarchy, with an expectant audience that packed the great building.

But the sacerdotal golden jubilee attained its climax perhaps in the evening at the banquet in Music Hall, with nearly a thousand at the tables, from which the ladies excluded filled the galleries and joined in the applause and in the singing. Among those on the platform with the celebrant, Most Rev. John Joseph Williams, were the Papal Ablegate Satolli, Cardinal Gibbons, Archbishops Ireland, Elder, Ryan, Corrigan, Hennessey and Faber (of Montreal), Governor Greenhalge and Bishop Lawrence of the Episcopal diocese of this State. After the tables were cleared, and the toast-master had paid his tribute, there were clerical and lay congratulatory addresses, responded to by the Bishop, who, commending priests and people, remarked, "This is the noisiest time I've had in fifty years"—that produced more noise. Vicegerent Satolli read a letter from Pope Leo XIII, accompanying a gold medal to Archbishop Williams, and presented personal congratulations in a highly complimentary speech.

Governor Greenhalge, in responding to the toast, "The Commonwealth of Massachusetts," said: "It will be a sad day for the commonwealth if at any time every church of Christ, Catholic or Protestant, is not a citadel of the principles of God's truth, and of the ever-living principles which form the foundation of the fabric of the government. While it is difficult to tell the creed of other men, we know at least what their lives and characters are. * * * I come here to pay my tribute officially and personally to this most reverenced man as a boy of Boston and a citizen of Massachusetts, whom I have always found loyal to the true spirit of civil liberty. Fifty years ago, I probably would not have been standing here. But we have been growing together. A spirit of liberality enlightens every sect, denomination, party and race. * * * This is truly an occasion worthy to go into the past and to illumine the future."

Cardinal Gibbons responded to "The American Hierarchy," and closed with the following benediction: "May your years be prolonged like those of your namesake and patron, St. John, the evangelist. May you live to celebrate your diamond jubilee. May you long be spared to be the ornament of your clergy, the guide of your people and the pride and glory of the American episcopate" [Applause and cheers.]

This unfinished communication was brought to this attractive college town last week when the four members bearing the Borax family name were in for a little outing. Thursday we drove through "the notch" of the Mt. Holyoke range to visit at South Hadley, Mount Holyoke College, with its attractive grounds and associations. There rests the precious dust of Mary Lyon. The return was via Mt. Holyoke. After the ar-rein-ment at the Half Way House, half of the party were steamed up the skyward chute for the magnificent view at the top. Friday we drove to Northampton to visit Smith College, with a more numerous and attractive group of buildings, but less ample and attractive grounds.

The writer, were he fitted, and could he be admitted would, on the whole, prefer Wellesley College to either of those named. Smith College is in the midst of the city. Holyoke College, with its ample quietude and saintly association, were it equally equipped, would be more favorable to student life—a life of quiet study and meditation. Our next move (D. V.) is to Northfield, notorious for its intellectual and spiritual culture. Borax.

Amherst, Mass., May 28th.

REMINISCENCES OF THE WOMAN'S CONGRESS—I.

BY MRS. SARAH B. COOPER.

The Woman's Congress of the Pacific Coast for 1895 will never be forgotten. It has become a part of the unique history of this Western world. As in the woman's branch of the World's Congress, so also here, during the weeks past, each participant has been moved by the desire to assist in properly focusing the last and best thought developed, not only in regard to the home, but also in regard to the various outlying departments of the world's work, in which women take a brave and heroic part. All have brought their votive offerings to assist in building up the fair temple of "The Home." And it may just as truly be said of this late Congress, as it was said of the World's Congress, the influence emanating from these great overflowing meetings, from day to day—the influence for good—can never be estimated, for the words spoken, and spread broadcast through the medium of the press will be felt far and wide; their influence will never die.

These words express, not only the actual conditions and potent forces, which are working for good to-day, but also the influences that lie just back of them, which will make possible a better and a happier to-morrow. Such meetings are a great inspiration to all the women workers who had the privilege of attending them. Hundreds and thousands who have not been privileged to attend, will also feel the influence from those who have caught the spirit that pervaded the meetings, and will, in turn, convey it to those whom they meet on their return to their several homes And I trust and pray that the womanhood of the Coast and of the world

will indeed arise to the greatness of the responsibility and the opportunity which opens before her.

This Congress was born in the Woman's Press Association of the Pacific Coast. The great World's Congress gave the hint as to what might be done on a smaller scale. The history of the movement dates back to August, 1893, when the Pacific Coast Women's Press Association (of which I am proud to say I am a charter member), foreseeing the opportunity for discussion of the great questions of the day, took the initiative steps toward the inauguration of auxiliary congresses. Preliminary meetings were held at the Hotel Renton, in this city, and were attended by representatives of twenty-two women's organizations of San Francisco and of adjacent towns.

The idea of congresses met with enthusiastic approval, and the result of these meetings was the appointment of a Board of Managers to arrange for a Woman's Congress, and to suggest general congresses. The Board of Managers of the Woman's Congress was organized October 17, 1893, and has, since that time, carried on the work of the Congress.

The preliminary address published soon after its organization, and widely distributed, clearly sets forth the aims and objects of the Congress in the following succinct terms:

This Congress is proposed for the purpose of bringing together representative women of the Pacific Coast who have attained distinction in any line of worthy activity, for the strength, stimulus and encouragement to be gained by them and their hearers. Such a Congress should present the history of woman's development and progress on this Coast, her present status as an acknowledged factor in art, science and religion, and her potent influence in civil, social and domestic life. Every living question pertaining to the education, employment and advancement of women may be discussed in this Congress, and the woman's view be given on every issue affecting humanity—on the home, the church, the State and her own functions in these institutions.

In the General Congresses both men and women will be represented, and all the subjects given in our list will be amply considered; but in the Woman's Congress they will be viewed from a different standpoint, the object of this Congress being to discuss not the subject *per se*, but the relation of the women of our Coast to that subject. For example, in treating of education in this Congress, it is not desired that pedagogy as an abstract science be discussed, but that the history of the educational progress of the women of this Coast be given, with kindred themes on the general relation of woman to education and education to woman.

In a newly-settled country like ours, with a widely scattered population, the forthcoming Congresses will concentrate the growth of many years in one rich season. The effect of such a gathering and such discussion upon the women of our Coast, and through them upon the people as a whole, in all its best and highest interests, will be good beyond measure.

In arranging for the program of the Congress, the Board of Managers, desiring to include all the representative speakers and writers of the coast, and to treat exhaustively the subjects to be considered, asked for and received the co-operation of a large advisory council, whose prompt suggestions received the careful attention of the Program Committee. The subject of the first Congress was "Woman, and the Affairs of the World as They Affect and are Affected by Her."

The Woman's Congress of 1895 was devoted to the study and discussions of the home in its deepest and widest relations. It offered to thousand of hearers the best thought of the day on this great theme, and made clear the position of the home in industrial and political progress and the way out of its specific difficulties. The result has been a widening and uplifting of popular thought on the subject, and commensurate improvement along the lines discussed.

(To be continued.)

TWINS, AND WHERE I FOUND THEM.

BY REV. R. A. ROWLEY.

Following along the line of the C. P. R. R., as it climbs the ridges of the Coast Range, then descends toward the sea, I found a flag station—just a shock with two sides gone, but a roof and floor intact; one lone house near by, yet that was all that constituted the station of N——. The outlook for people was small, but I had heard there was quite a population adjacent, and that this was the only outlet for quite a stretch of territory. One friend who was interested in the region had written that there were a good many children in the district, but no Sunday-school and no church. No preacher had ever lifted up his voice there and tried to win souls for the Master. The friends at the house were very cordial in their welcome, and the word was soon sent to the scholars of the school some distance in the woods that a preacher had come, and that he would preach at night. Night came, and thirty people, large and small, came together, and for an hour we sung and talked and planned for Sunday.

A second night came and another gathering, people interested, and prospect bright for future. During the following day I visited another point, four and a half miles distant, and found at that place a schoolhouse and some thirty scholars in day school. No Sunday-school, no church, a preacher had been there twelve years before, but not since. The proposition for a Sunday-school was gladly received, one boy of fifteen standing up in his seat, and saying, "That is what I've wanted for a year or two"; so the plans were made; a 10 o'clock preaching, followed by a Sunday-school at this point, and a 2 o'clock preaching, followed by a Sunday-school at the other place. Sunday came; we arrived a few minutes before time and found a good crowd of youngsters on hand, which crowd was soon augmented by the older ones, some coming three and four miles. A good meeting was held, and when we came to the Sunday-school part, fifty people voted for a school and pledged themselves to do all in their power to make it a success; classes were formed, officers chosen, teachers appointed, quarterlies, leaves, cards and papers given out, and our first school for the day was organized.

A ride of four and a half miles—making nine that day—brought me to a dinner, and later to second appointment where, to my surprise, I found two or three of the young people from school. No one had walked the four and a half miles so as to hear another talk, knowing that at its close they had the same distance to make back over a mountain trail. The little schoolhouse, built for twenty-five scholars, had not seats for the over fifty who gathered, and as in this primitive place there were no boards lying about loose, it seemed as though half the people must stand, when, looking through the window, I saw a wood pile, and said to the young men and boys, "There are plenty of seats out there, bring them in," and amidst much laughter from the young ladies present, the boys marched out to the pile and came back—twenty of them—each bringing a good-sized stick for a seat, when, arranged in a few rows on one side, they made a very interesting spectacle. The singing was good—that is, it was in earnest, and our service was a grand success. School No. 2 was organized with same membership—fifty—as No. 1.

The day had been a day of service—nine miles on the saddle over rough roads, two sermons, two Sunday-school addresses and two schools organized, with joint membership of one hundred. During the day a young boy of fifteen said to me, "I have been to preaching once before in my life, but never to a Sunday-school"; while three girls, sisters, I suppose, came, and in saying good-bye, said, "We have never seen a Sunday-school till to-day, nor any preacher." I asked them how they liked the school, and one said, "Oh, it was fine!" At the close of the second service a lady, who had walked over four miles to come to service, said to me, "Would it be possible for *us* to have a school in our valley? There are twenty-five children there, but no Sunday-school, no day school, no nothing, and the people are poor, and there is no good place, but if we could only have a school on Sunday it would be so good for us." I made a promise which I shall try to keep, and in June hope to be able to write that the third school of this group is a reality.

May 24th.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

MUTILATION OF SCRIPTURE.

Not unfrequently the force of a Scripture statement is weakened or destroyed by mutilation. This may be done by lopping off an important clause, or by severing a verse from its logical connection. The manner in which Rom. viii: 28 is constantly treated affords a striking example of both of these ways of nullifying an important Scripture teaching. As ordinarily quoted, it reads: "And we know that all things work together for good to them that love God;" the last clause, "to them who are the called according to his purpose," being omitted, as if it were foreign to the sense, or at best, irrelevent. Whereas these words not only furnish the key to this particular promise, but they form the connecting link between this verse and the triumphant argument which follows, and which reaches its climax at the close of the chapter.

The apostle here makes a strong affirmation. He says: "We know that all things work together for good." Such an emphatic assertion needs a strong reason to justify it. How, then, do we know this? It is not because we love God. That fact may be adduced as an evidence that we are among "the called." But it is no adequate reason for the confident persuasion that all things shall work together for our good. To find a solid basis for such a comforting assurance we need to dig deeper down. Our love to God is a poor weakling at best; fitful, as all our emotions are, and often leaving our minds a prey to painful misgivings. If that is all we have to ensure to us the realization of this blessed promise, our hope rests upon a slim foundation. But the all-loving and all-comprehending purpose of God, which runs through and connects together each and every event of our lives, and embraces within its scope all things in the universe—every possible thing, the least, as well as the greatest—with what an altogether different aspect does it invest this promise! It reveals to us the fact that God holds in his hands all the little scattered threads of our lives, and that the Divine fingers are weaving those threads into a pattern of infinite ahd everlasting beauty. And when, at last, the pains, and sorrows and bereavements of this mortal life shall be over, and the last tear shall be wiped away from our eyes, He will hold up that petition before us and say. "Look, my child, at what my loving purpose was working out for you down there in that world of many dark and painful vicissitudes." And, as we look, we shall perceive with adoring wonder that all the sad mysteries of our earthly lives, the pains, the tears, the sorrows, the heart-breaking separations—all are there, but so changed as to be almost beyond our recognition. And there we shall have no difficulty in acknowledging the truth of the Apostle's declaration — that it was God's eternal, loving purpose that wrought out this glorious result, and that made it even a possibility. And then, as the old familiar text comes to our minds again, we shall repeat it with a new sense of its reality and with a sort of hallelujah feeling rising in our hearts, and we shall want no clause left out; for we shall now know that all things work together for good to them that love God, to them who are the called according to his purpose.

SENEX.

Rev. C. R. Hager, M. D., writes from Hongkong: "The plague has come again. Macao, Canton, Hawau, Swatow and Hongkong are all infected. In Macao alone there are twenty to thirty deaths daily, while in Hongkong only three cases have appeared thus far. Poor, afflicted China! On the one hand she is buffetted with war; on the other with internal uprisings, while disease and death are as usual carrying a large number away."

Three days' Christian convention conducted by Rev. A. B. Simpson, assisted by Rev. Stephen Merritt of New York City, will be held at the Howard Presbyterian church, Mission street, near Third, Friday and Saturday, June 7th and 8th. Services will be held at 10 A. M., 2:30 and 7:30 P. M.; Sunday, June 9th, at 11 A. M and 3 P. M. All are cordially invited to attend.

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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Home Circle.

Our Eyes Are Upon Thee.

BY MARIANNE FARNINGHAM.

Not of ourselves, O Lord, we meet the strife
Of the unequal battle of the world;
We look to Thee amid the waves of life,
When the black tempest has its might unfurled.
In every trouble, Lord, we lift our eyes
Up to thy hills, whence hope and help arise.

They are dim eyes, O God, that cannot see
Which is the way that thou would'st have us go;
But light and darkness ever dwell with thee—
Oh flash and radiance of thy smile below—
And fleck the narrow way with spots of light,
That we may tread it even in the night.

And they are weeping eyes. Hot, blinding tears
Have often gathered in them day by day;
Sorrow has spread its pall above our years,
And laid its thorns upon the chequered way.
Yet through our tears we struggle after Thee—
O God, reveal Thyself and set us free!

For pleading eyes are they that would bespeak
Thy loving pity and Thy helping hand.
Pilgrims in nights of sorrow, blind and weak,
We grope about for Thee where dangers stand.
Pity us, Father, in our dark distress,
Give to our yearning hearts thy tenderness.

Lord, they are trustful eyes that turn to Thee.
We have thy promises—our prayers prevail.
Thou wilt withhold no blessing, Thou wilt be
A Light when all the lamps of earth shall fail,
So lift we up our eyes in holy calm,
And sing to Thee the pilgrim's happy psalm.

DISAPPEARANCE OF BIRDS.

The time of the singing of birds has come, but many a voice is mute that might have poured out his heart in joyful song. In undisturbed forests, plains and meadows, where the foot of man rarely penetrates, the proportion of birds varies little from decade to decade. But where man has entered, the proportion changes with each passing year. Few persons who have not looked into the matter realize to what an extent this is true. This country is so wide in extent that it might be hard to tell just how many species of birds have become extinct, but in England the geographical limits make this more nearly possible. Mr. W. H. Hudson, the well-known ornithologist, in a pamphlet entitled "Lost British Birds," shows that of the four hundred species formerly at home in Great Britain, but two hundred can now be claimed, and many of those are never seen on land; they are sea-fowl, and rarely touch the shore. "Hark, hark, the lark at heaven's gate sings," wrote Shakespeare, but it will soon sing only in poetry. In London the markets receive daily, in the early spring, from twenty to forty thousand larks, which arrive every morning in sacks, and are sold to the dealers by the bushel measure!

How is it in this country? One has but to go through the markets of any city, especially in the South, to see scores and hundreds of song-birds exposed for sale. New England people watch for the blue-birds and herald their arrival in the newspapers, rejoicing in the advent of summer, which they prophesy. But the heralds who last year essayed their first flight among the branches of the apple-trees will not all come back this year. An ornithologist, walking through the market in Washington, paused to count three hundred blue-birds in one stall. The feathers had been stripped off to hide the iniquity from the general public, but the trained eye of the naturalist was not deceived. Such was the welcome they had for these songsters on their northward way! Myriads of song-birds, of many species, lose their lives every year to gratify the appetite of man. Robins are considered legitimate table birds in some parts of the country, an expert sometimes bagging three thousand in a day. Even the oriole and song sparrow share the same fate, and the bobolink is shot by the thousand wherever the merry little fellow is found. Even the tiny wren is killed for food in some places.

But shocking as it seems to slaughter these exquisite songsters for the mere bite of food that they supply, the number of lives sacrificed to fashion mounts up to millions, in spite of the long crusade against this vandalism. The natives of India are learning that by selling their ploughs and draught animals and buying guns and ammunition, they can make more money shooting birds for ladies' hats. They have yet to learn that when the birds are all gone it will be impossible to raise crops. In one province of India, within a period of three days, thirty thousand birds were killed for the milliner's trade. One consignment brought to England thirty-two thousand humming birds, eighty thousand water fowl and eight hundred thousand pairs of wings. From South America and the West Indies, at one auction, three hundred and sixty thousand bird skins were sold. It is not strange, then, that careful estimates place the unnecessary slaughter of birds at eight million annually. Think what a royal symphony is hushed, what beauty of form and color is thrown away and what a flood of joyous, innocent life is barbarously cut off!

It is said that sentiment has been developed to the extent of no longer demanding the sweetest singing birds for millinery purposes; but if they are not songsters they are at least harmless, and in almost every case they are the valued friends of man. Who can estimate the loss to the world not only in beauty and cheer, but in the more material shape of loss of crops, of grain and fruits? A few years ago, in the blossoming season, the orchards of the land were filled with myriads of tiny warblers and other migratory birds, so small that they were hardly noticed among the flowers. With their busy little bills they killed countless numbers of injurious insects, and their coming was a blessing to the horticulturist. Their disappearance has been followed by fruit diseases of every kind. The same is true of the grain fields. The birds that live on weed seeds are rapidly disappearing in their turn, and the weeds rejoice and spring up with renewed vigor. In the gardens the cut-worms, learning that their foes in birdland have been conquered by man, thrive apace, and in turn will win the victory over man himself.

It may be asked, What can be done about this matter? Can the lost birds be found again? Not those that have been exterminated. But there are some species in danger of extinction that in time, by protection, might be restored in large number, as has been done in a few places in regard to the beautiful little sea tern. Much can be done by legislation if a wise public spirit will insist on having the laws obeyed.

Nothing but enlightenment can cure this evil. And that brings the whole reform back to the parents' door. It is slow work trying to reform the gourmand who is willing to sacrifice a life for the tasty bit of a wild bird's breast. It is dreary trying to reform the devotee of fashion who worships an ever-changing god. But there is some cheer in the thought that every new generation gives fresh soil in which to plant new germs of good. It is the mothers and fathers who, by precept and example, must teach the children the value, the beauty and the sacredness of bird life. It is in the home that the little ones must learn the cruelty of robbing these defenseless creatures of their sunny existence, and the unkindness to the world in depriving the earth of the charm of their presence. If it be true that the small boy is the bird's worst enemy, then half the battle is won if the small boy can be conquered.

But as the parents alone cannot do everything for their children, teachers and pastors must be enlisted in this fight. Intelligent teachers, whose interests and sympathies are on the side of the birds, can have a great influence in developing the humane spirit in their pupils. And if preachers are inclined to think that bird life is beneath pulpit notice, they should be reminded who said that not a sparrow falleth to the ground without the Father's notice. Ruskin was not far from right in saying that perfect sympathy with animals is necessary not only for the education of a gentleman, but of a Christian. The rule of the Society of St. George might well be the rule to be adopted by all who would come into this sympathy: "I will not kill nor hurt any living creature needlessly, nor destroy any beautiful thing, but will try to save and comfort all gentle life, and guard and perfect all natural beauty upon the earth."—[Isabel C. Barrows in The Watchman.

GEORGE ELIOT AND ANTHONY TROLLOPE.

I remember, writes Frederic Harrison in the *Forum*, a characteristic discussion about their modes of writing between Trollope and George Eliot at a little dinner party in her house. "Why," said Authony, "I sit down every morning at 5:30 with my watch on my desk, and for three hours I regularly produce 250 words every quarter of an hour." George Eliot positively quivered with horror at the thought—she, who could write only when she felt in the vein, who wrote, rewrote, and destroyed her manuscript two or three times, and as often as not sat at her table without writing at all. "There are days and days together," she groaned out, "when I cannot write a line." "Yes," said Trollope, "with imaginative work like yours that is quite natural; but with my mechanical stuff it's a sheer matter of industry. It's not the head that does it—it's the cobbler's wax on the seat and the sticking to my chair!" In his "Autobiography" he has elaborately explained this process — how he wrote day by day, whatever his duties, his amusements, or the place, measuring out every page, counting the words, and exacting the given quantity hour by hour. He wrote continuously 2,500 words in each day, and at times more than 25,000 words in a week. He wrote whilst engaged in severe professional drudgery, whilst hunting thrice a week, and in the whirl of London society. He wrote in railway trains, on a sea voyage, and in a town club room. Whether he was on a journey, or pressed with office reports, or visiting friends, he wrote just the same.—[Outlook.

"If you go first," murmured the wife of his bosom to the sick man, "you will wait for me on the other shore, will you not, love?" "I s'pose I'll have to," he grumbled, "I never went anywhere yet without having to wait for you at least half an hour."

IN CASE OF ACCIDENTS.

Professor Wilder of Cornell University gives the following short rules for action in case of accident, which it will be useful to preserve or remember:

For dust in the eyes, avoid rubbing; dash water into them; remove cinders, etc., with the round point of a lead pencil.

Remove matter from the ear with tepid water; never put a hard instrument into the ear.

If an artery is cut, compress above the wound; if a vein is cut, compress below.

If choked, get upon all fours, and cough.

For slight burns, dip the part in cold water; if the skin is destroyed, cover with varnish.

Smother fire with carpets, etc.; water will often spread burning oil, and increase danger. Before passing through smoke, take a full breath, and then stoop low; but if carbonic acid gas is suspected, walk erect.

Suck poisoned wounds, unless your mouth is sore; enlarge the wound, or, better, cut out the part without delay. Hold the wounded part as long as can be borne to a hot coal or the end of a cigar.

In case of poisoning, excite vomiting by tickling the throat, or by warm water and mustard.

If in water, float on the back, with the nose and mouth projecting.

For apoplexy, raise the head and body; for fainting, lay the person flat.

A pupil in an English board-school recently wrote the following composition on Sir Walter Raleigh: "Sir Walter Raleigh was a very great man. He went over and discovered America, and when he had discovered America he discovered Virginia. He discovered the potato, and when he had discovered the potato he discovered tobacco; and when he had discovered tobacco he turned to his companions and said: 'My friends, be of good cheer, for we have this day in England lit such a flame as I trust by God's grace shall never be extinguished.'"—[Tribune.

What greater thing is there for two human souls than to feel that they are joined for life, to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, unspeakable memories at the moment of the last parting.—[George Eliot.

The world knows nothing of its greatest men.—[Sir Henry Taylor.

Awarded
Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.
DR.
PRICE'S
CREAM
BAKING
POWDER
Most Perfect Made.
40 Years the Standard.

Young Folks.

The Manly Boy.

It isn't the boy that doubles his fists
And thrusts them under another's nose,
Baring his sleeves from his rigid wrists,
Ready to rain vindictive blows,
Whose tongue is ready with jibe and jeer
To stir up strife whenever he can,
Breathing menace and waking fear,
Who grows to be a manly man.

It isn't the boy who takes his mug
Of the horrible liquid labeled beer,
Then hangs himself by a silly hug
To the liveliest lamp-post standing near.
Tho' he smoke the vilest cigarette,
And lord it over a black-and-tan
Or a gallant horse, I can tell him yet
He's far from being a manly man.

It isn't loose speech, nor dress that is loud,
It isn't the cut of the coat he may wear;
A clown with ease attracts a crowd,
And wins a senseless shout and stare.
He may sport the heaviest watch and chain,
With collar and necktie lead the van,
And flourish the noblest hat and cane—
These never make a manly man.

Will he think he has come to man's estate
When he feels the down on his feeble chin?
Will he think that vices make him great,
That only the weak are afraid to sin?
Some day to his foolish heart he will own
He might have followed a wiser plan—
One that will help, and one alone,
A boy to be a manly man.

I know you well, my manly boy,
I know who followed the Golden Rule;
I know what makes you a household joy,
A priceless treasure with all at school.
I know what comfort wise hearts take,
Who do homage with all their clan,
They know very well you will one day make
A manly, Christian gentleman.

—*Christian Standard.*

STORY OF HORACE GREELEY.

"While I have the floor," said Amos Cummings, "I might as well tell a story about Horace Greeley. I worked with Greeley for years. He always called me 'Asa'—never could remember 'Amos.' One day I went out to see Greeley at Chappaqua about some newspaper business. The old gentleman saw me coming as he stood looking out the window, and opened the door himself.

"'Come in here, Asa,' he said in his high, mealy tone, as he led me into a fashion of parlor.

"I followed him into the room, and, as I was only going to remain a moment, laid my hat, gloves and cane on a center table. Greeley and I had just immersed ourselves in a talk when Mrs. Greeley swept into the room. Now, Mrs. G. was what one might call a spirited woman. The moment she entered the room her eyes fell indignantly on my trousseau as I'd piled it up—hat, gloves and stick—on the table. Without a word, and before I could speak to her, she swooped on the outfit like a fishhawk, and the next moment threw them out of the window.

Then she left the room without pausing for speech, as one who had taught somebody that the hall was the place for hats and canes and similar bric-a-brac. I was inclined to get a trifle hot. A man naturally might who sees his hat pounced upon and cast in the shrubbery. But before I could get up or say a word Greeley stretched out his hand in a deprecatory way and cheered me with the remark:

"'Never mind her, Asa. She thought they were mine.'

"Afterward, however," concluded Cummings, "when I recalled what Greeley's hat used to look like, I had my doubts."—[Washington Post.

CAN'T GOD COUNT?

This was the question a tiny little girl asked of her brother. It occurred in this way: This little girl and her brother were carrying a basket of cakes to their grandmother. As often happens with children—and with grown people, too—they were curious to know what was in the basket, and so they carefully raised the cover and looked in. When their greedy eyes saw the tempting cakes, their mouths fairly watered to take them. After counting them over several times, they almost made up their minds to eat just one of them. Nobody would know it, and they would taste so good. While they were gazing at the cakes, and just ready to take one, the little girl looked up into her brother's face and thoughtfully asked the matter-of-fact question, "Can't God count?" This settled the matter immediately. The lid was shut down, and all the cakes were carried to their grandmother. They had learned a beautiful lesson that day.—[Reformed Church Record.

WHAT THE MULE SAID.

A civil engineer tells this story:

While overseeing a gang of men who, with mule teams, were hauling loads of dirt, a friend of mine—a ventriloquist—came up and stood by my side, watching the men at work.

Presently a mule, driven by a large, red-headed, and fiery-tempered Irishman, balked when right in front to where my friend and I were standing. The Irishman soon lost his temper, and began to belabor the animal with his whip. Every now and then the mule would turn his head and look, reproachfully at the angry Irishman, but still refused to budge.

"Now, just watch the Irishman," the ventriloquist whispered in my ear.

At that moment Pat, losing all patience, gave the animal a tremendous kick in the ribs with his heavy boot.

The mule turned his head, and looking the Irishman in the face, opened his mouth—

"Don't you do that again!" The voice sounded as though it came direct from between the mule's parted lips.

The whip dropped from the Irishman,s hand. For a moment he stared at the mule and then, without uttering a word, he whirled about and bolted down the street as fast as his two legs could take him.—[New York Herald.

MUSICAL SIGN.

A ruddy-faced man, evidently a somewhat recent arrival in America, with his broadly-smiling wife on his arm, stood gazing at some Chinese hieroglyphics which hung at the door of a laundry.

"Dinnis," said the woman, after a long stare at the puzzling sign, "fwhat be thim little figgers? Be they notes, or fwhat, I dunno."

"Notes, av coorse; fwhat ilse c'd they be?" responded the man, without hesitation.

"Rade thim aff t' me, Dinnis," demanded the wife, after another stare.

"Naw," said the man firmly, "that Oi'll not, for it's square notes they are intoirely, an' it's mesilf that's out av practice. But had Oi me flute, Norah," he added in a conciliatory tone, "had Oi me flute, Oi'd play thim for yez in a minute, darlin."—[Youth's Companion.

There is as much difference between reading the Bible and reading about it as there is between eating dinner and reading a bill of fare.—[Philadelphia Methodist.

Respect white hair—especially your own.—[Provencal.

FOR THE TEETH.

One of the most skillful dentists in New York gives these rules for the care of the teeth: "Use a soft brush, and water the temperature of the mouth. Brush the teeth up and down in the morning, after eating, and before going to bed, whether it is three or six times a day. Use a good tooth powder twice a week, not oftener, except in cases of sickness, when the acids from a disordered stomach are apt to have an unwholesome effect upon the dentine. Avoid all tooth pastes and dentifrices that foam in the mouth; the lather is a sure sign of soap, and soap injures the gums, without in any way cleansing the teeth.

"The very best powder is of precipitated chalk; it is absolutely harmless and will clean the enamel without affecting the gums. Orris root or a little wintergreen added gives a pleasant flavor, but in no way improves the chalk. At least a quart of tepid water should be used in rinsing the mouth. A teaspoonful of listerine (the genuine in an original bottle) in half a glass of water, used as a wash and gargle after meals, is excellent; it is good for sore or loose gums; it sweetens the mouth, and is a valuable antiseptic, destroying promptly all odors emanating from diseased gums and teeth. Coarse, hard brushes and soapy dentifrices cause the gums to recede, leaving the dentine exposed. Use a quill pick, if necessary, after eating, but a piece of waxed floss is better. These rules are worth heeding.—[Household.

FRIENDS.

Money can buy many things good and evil; all the wealth of the world could not buy a friend, nor pay you for the loss of one. "I have wanted only one thing to make me happy," Hazlitt writes; "but wanting that, a true friend, I have wanted everything." And, again: "My heart, shut up in the prison-house of this rude clay, has never found, nor will it ever find, a heart to speak to."

We are the weakest of spendthrifts if we let one friend drop off through inattention, or let one push away another.

One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before love grows cold! Life is too short to quarrel in, or to carry black thoughts of friends. If I was wrong I am sorry; if you, I am sorrier yet, for should I not grieve for my friend's misfortune?

The mending of your faults does not lie with me, but the forgiving it does, and that is the happier office. It is easy to lose a friend, but a new one will not come for calling, nor make up for the old one when he comes.—[Robert South.

A pleasing story is told by a boy who lives at West Troy, in New York: "I recently caught a squirrel," he says, "but the animal was shy, and seemed decidedly averse to being tamed. In the cage was a wheel, such as one may see in most cages for squirrels, but my squirrel would not go near it while any person was looking. The other day a friend came to see me, and began to play on his flute near the cage. The squirrel at once lost its shyness, and appeared in the wheel. After listening a moment the little animal began to jump around in the liveliest manner. It made the wheel fairly spin, and was delighted. As soon as the music ceased the squirrel rested. When my friend began to play again the squirrel repeated its antics. Since that incident it has become quite tame."

"How do you get such beautiful sheep?" was a question put to a farmer. "I take care of the lambs," was the reply. There is a word for pastors in that reply. "If I were to repeat my ministry," said a pastor, "I would give my chief attention to the young." Says Dr. Rainsford: "We must put our strength into work among the children. We can not do much with the people over twenty-five years old. The only way to do is to build the children into the church."

Some boys were asked the other day to define "editor." Here are some of their definitions: "An editor is a man who handles words"; "An editor makes his living out of the English language"; "An editor is somebody who does not do anything himself, and when somebody else does, goes and tells other people all about it"; "An editor is a man who has the industry of a beaver, the instincts of a bee, and the patience of an ass."—[Exchange.

A little girl, in saying her prayers the other night, was told to pray for her father and mother, who are both very ill, and for one of the servants, who had lost her husband. She did as instructed, and concluded her petition with these words: "And now, O God, take good care of Yourself, because if anything should happen to You, we would all go to pieces. Amen."—[Chicago Record.

"What did Noah live on when the flood had subsided and his provisions in the ark were exhausted?" asked a Sunday-school teacher of her class one Sunday.

"I know," squeaked a little girl, after all the others had given it up.

"Well, what?" inquired the teacher.

"Dry land," said the child wisely; and the answer passed.

"Johnny, do you know that it is very wrong for little boys to throw stones? Never let me see you do it again." Johnny looked into his mother's face with that calm assurance which comes of a sense of innocent intent, and said, "Mamma, s'posing David's folks had been so particular, wouldn't it have been a bad thing for the Israelites?"—[Selected.

The following is such a simple remedy for driving away that energetic little pest, the fly, we give it to our readers: Expose a little oil of bay in a saucer on your window-sills, or coat your doors and windows with any color of paint you like, containing as little as four per cent of oil of bay, which is far from expensive, and can be had anywhere, and not a single fly will enter your house.—[Indian Med. Record.

The richest genius, like the most fertile soil, when uncultivated, shoots up into the rankest weeds.

Religion would not have enemies if it were not itself the enemy of our vices.—[Massillon.

They are never alone that are accompanied with noble thoughts.—[Sir Philip Sidney.

Fretful people always shut out the sunlight and grumble about the darkness.

The Pacific.

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Wednesday, June 5, 1895.

THE AMERICAN IDEA IN HAWAII—IV.

BY REV. FRANK N. GREELEY.

A brief statement concerning the rebellion of January last in Honolulu seems appropriate as the conclusion of this series of articles on Hawaii. When we arrived in the harbor of Honolulu on the 19th of January, and the government boat brought to us, besides the pilot, a company of young officers in shoulder-straps, with fellow-passengers, we were startled by the information that the city was under martial law, that a rebellion had but a few days previous been suppressed, and that prisoners of state were even then on trial before a military commission. Excitement, as we found on landing, was intense. The citizens believed that they had experienced a deliverance from the horrors of sedition and massacre as providential as the movement itself was startling and insane. Mounted patrol, armed to the teeth, guarded the city by night. The soldiers of the regular army and the citizens' guard were an almost constant sight about the government buildings and upon the streets of the capital. Many were quartered in the former palace or upon its extensive grounds. Martial law continued for many weeks after our arrival. Often the silence of the night was broken by the sound of swift riders and the challenge, "Who goes there?" The sonorous "All's well" of the sentinel's voice, as he called the passing hours, was somnolent and reassuring.

The first service which we attended at Central Union church was one of gratitude to the God who had saved the people in their hour of undoubted peril. There is no need to dwell at length upon these or similar details. I wish to offer a few facts concerning the *animus* of this rebellion and the treatment by the government of its leaders, and the rank and file of their Hawaiian dupes. These facts were evident. They were forced upon one who attended the trials by court martial and conversed with the alert citizens of Honolulu. The very atmosphere of the delivered city breathed them.

1. In the first place, this was not a general or spontaneous uprising of the native Hawaiians to reseat their deposed queen. For her and her restoration many of the natives care little or nothing. The rebellion was the logical and almost necessary result of the varied events of the past two years—events for which the administration at Washington is, in large degree, responsible—coupled with the fact that the dethronement of the queen was bitter disappointment to a group of foreign adventurers. To them the continuance of royalty meant place and pelf. With them the restoration of the Queen has been the one absorbing ambition since her shame and overthrow. Among these men of diverse nationalities, instigators of the recent rebellion, were a very few Americans—Americans by birth only, not in sentiment or purpose. One who had the opportunity, as had the writer, to study their hard and heavy faces while on trial, and to learn something of their adventurous lives, would hardly have been surprised to see these un-American Americans in league with traitors and bomb-makers. The point is this: This cancer of disloyalty and treason was the product of a foreign, not an Hawaiian, germ. This single fact is vital and most suggestive. But if this statement seems to make too little of the native element in the organization of the rebellion, it is evident that the latter was limited to the crafty ex-Queen and a small circle of chosen henchmen.

2. A second fact impressed us, and that was the surprising strength of the young republic. In Honolulu, three years ago, we were presented at a reception, almost overwhelming in its stately formality, to the woman who then wrote her name, "Liliuokalani R." And the splendors of royalty made their due impression on the humble recipients of royal notice from America. In that same imposing room, at this last visit, I saw her led in, guarded by the armed soldiers of the republic, and witnessed her trial as a malefactor. And the contrasts between the former scene and those of the past winter—her humiliated followers hastening, by the confession of their part in the rebellion, to secure clemency from the government they fear; the former commander of the Queen's bodyguard turning state's evidence and telling the whole tale of his own and his companions' guilty conspiracy; the ex-Queen's private secretary giving the full narrative of the secret formation of the new cabinet and constitution which his cunning chieftess was to herald before the people at the right moment of expected fright and submission; the dignified conduct of the court-martial; the confidence throughout the community that the government had both the wisdom and the power to deal with rebellion and with rebels; the speedy return of business, social and educational life into the old channels; the final, formal abdication of the throne by the desperate woman, when she saw the utter hopelessness of her cause—all this was a most striking series of contrasts to the scenes of three years before. And all this bore eloquent witness to the radical and permanent change from kingdom to republic.

3. A third and final fact, and this is the moderation and clemency of the rulers towards the guilty leaders and their misguided followers. Let no notoriety-seeking tourist, the victim of mawkish sentiment; let no prejudiced newspaper correspondent; let no deported suspect, abusing the mercy of the government which gives him freedom, receive for a moment the credence of any American citizen when he tells of filthy and unventilated cells, and of methods and tortures that belong to inquisitions and star-chambers. If President Dole and his council have erred in their treatment of the men who would have overthrown all that civilization has built up in Hawaii, it has been an error of mercy and magnanimity. They have thirsted for no man's blood. They have planned no revenge. They spared every miserable life, even the life of the worthless fellow who killed the lamented Carter. All that they have sought, in the imposition of fines and the committal to prison of proven traitors, has been the safety of their homes and the perpetuity of their civilization.

Unworthy of respect at home and abroad would they have been had they not punished, with some measure of severity, the crimes actual and the more awful crimes anticipated, and prevented only by the promptness and efficiency of the alert government.

And what of the future? We return to our opening question. We will remember, will we not, the origin of Hawaii's civilization, and appreciate the claims of national parentage? We will weigh well the dominant forces that to-day make the community a mid-ocean expression of American ideas. We will study the relation of the Hawaiian group of islands to the numberless groups beneath and beyond the Equator. We will accept the evident suggestion of Providence in placing Honolulu where she is, that she may be the Antioch of a modern civilizing movement throughout the vast regions of the Equatorial and South Pacific.

And then we will inquire not alone what shall minister to our own aggrandizement, but what is the nation's duty to Hawaii?

THE AMERICAN BOARD.

At the meeting of the Bay Conference in the First church in this city, May 21st, one of the topics for consideration was "The American Board." An able paper by Rev. J. C. Holbrook, D.D., a corporate member, was read by I. H. Morse, Esq., one of the co-operative committee of the Board, and the suggestion of a simultaneous collection by our churches was unanimously adopted, and Dr. C. O. Brown, a delegate to the Council from our State Association, will present the proposed overture to the Council:

To the National Council of the Congregational Churches to Meet at Syracuse, October 9, 1895:

Believing that the churches of our denomination are ready to co-operate in any practicable measure for relieving our American Board of Missions from its present embarrassing debt, the Bay Conference of Congregational churches, assembled in San Francisco, Cal., respectfully request that you will designate a day when all our churches shall be requested to make a contribution for that purpose. An average gift of 25 cents per member of each church will accomplish that object. Or, should it be deemed best to extend the movement to embrace our three great missionary societies, an average contribution of 75 cents per member will suffice for that. We believe that the churches will cheerfully respond to a proposition for such a simultaneous effort, and that it will prove a success.

[Signed by Moderator and Secretary.]

San Francisco is having a sort of carnival of crime; murders and murders! nothing very unusual. Except that so many of them are so mysterious, and the perpetrators are all unknown. But it will all come out some way, some time. "Be sure your sin will find you out." Just so sure as that a man cannot get rid of himself, so he cannot get away from his crime. Right living is the only happy and safe living. Better take this from precept, and not after an unutterably hard experience.

Rev. Geo. M. Rowland and family, after ten years' service as missionaries of the American Board in Japan, now returning on furlough, are at the Renton in this city, and will journey East on Monday next. Miss Caroline M. Telford, also of Japan, and in extreme ill health, went East last Monday, in care of her sister and Miss Hide Yegashira.

Religious News.

PACIFIC COAST.

"Reminiscences of the Woman's Congress" was the subject of a very well-written and comprehensive paper by Mrs. Sarah B. Cooper before the last Monday Club. It will appear in THE PACIFIC. At the next meeting Joseph Cook is expected to be present and speak on a subject of his own selection.

Rev. Dr. D. L. Furber of Newton, Mass., preached in the First church in this city last Sabbath morning. Rev. Dr. C. O. Brown's subject in the evening was "Husbands and Clubs," a plea for home life as against club life.

Rev. Dr. C. O. Brown delivered an address on the evening of Memorial Day, last week, in the Opera House, Petaluma, of which the Petaluma *Courier*, among other very good things about it, said:

The speech of the Rev. Charles O. Brown has endeared him to every soldier and every patriot who listened to him, and the universal wish is that he may come again.

It is expected that Joseph Cook will preach in the First church next Sabbath evening.

Rev. Dr. Williams preached in Plymouth church in the evening on "The Non-Orthodox Churches," a sermon supplementary to the series on the "Seven Churches." At the communion service four were received into the church. The Rev. W. J. L. Closs of Sydney, Australia, will arrive in this city this week. He is *en route* to the International Christian Endeavor Convention to be held in Boston, next month, as a delegate from New South Wales. He is a successful Congregational pastor, and is expected to preach in Plymouth church next Sunday evening. The Sunday-school rooms of Plymouth church are being re-carpeted and renovated; but all the appointments of the church and the Sunday-schools are continued without interruption.

Two were received to the Third church by letter in the morning; at night the Christian Endeavorers had service.

Four were received to Bethany church. Three of these on confession, and one of the three is a Chinese; the one by letter is also a Chinese.

One new member was received to Pierce-street church. A first-class musical and literary entertainment was given at this church last Friday evening; the house was crowded.

The thirieth anniversary of the Green-street Sunday-school was held in the morning; at night Rev. F. H. Wales preached.

Four were received to the First church, Oakland; three of these by letter. Rev. Dr. McLean officiated in his own church in the morning, assisted in the services in the Second church in the afternoon, and preached in the First church, Alameda, in the evening.

"The Crucifixion" was Pastor Robbin's subject in the North Berkeley church in the morning. In the evening Children's Day services of a very interesting character were held. A very pleasant feature of the exercises was the goodly number of boys who took part.

Rev. F. H. Maar gave an enthusiastic report of the State Christian Endeavor Convention at Sacramento to his congregation last Sabbath forenoon instead of a sermon. The people were much interested.

Rev. E. Lyman Hood supplied at San Mateo.

The Soquel church, with their new pastor, Rev. A. B. Snider, are preparing for good work and results to report in the near future. Brother Snider's sermon, last Sunday week, was on the "Civil War and its Results," being appropriate for the Sunday previous to Decoration Day. It was a grand sermon; the church was decorated with flags and flowers. Special music was prepared by the choir. A fine anthem, male quartet and solo being among the numbers, and well rendered. There was a large attendance for the day, being rainy. Our prayer-meetings and Christian Endeavor have been increasing in interest, and we are hoping for even better results, as the Santa Cruz County Christian Endeavorers hold their annual convention with us. The work Brother Snider is doing cannot better be explained than by a conversation which took place, two weeks ago Sunday, after a series of sermons on "Prayer" and "The Kingdom," the last of the series being "The Church and the Kingdom; then "Working in the Kingdom." One lady said, "Wasn't that a good sermon?" "Yes," said another, "he is building a good foundation for good and lasting results." COM.

There were four accessions to Mayflower church, Pacific Grove. Although thirty-three have been added to the church during the last ten months, the removals have been so great in number that the resident membership is not very much more than it was a year ago. A large majority of those received during the year may be counted on as permanent residents in the Grove, and Mayflower has every reason yet to thank God and take courage. The first $100 due the Church Building Society was paid promptly; and this fall an effort will be made to paint the church building, which last year was given only one coating. Our friends from other parts of the State who come here for rest will find us, as to our surroundings, very much as we were last summer. But many seemed to enjoy our fellowship then, and we shall, as a church, have for all the same welcome that we had last year. During Chautauqua our own church people will likely come this way from other parts of the State in larger numbers than formerly, for in addition to the usual noted speakers, Dr. Gunsaulus has place this year on the program. Dr. Wallace, pastor of our First church at Portland, Or., is also advertised, and Professor Foster of the Oakland Theological Seminary is to conduct the Sunday-school normal work. W. W. F.

EASTERN.

S. G. Mack has been deacon of the Kirk-street church, Lowell, for fifty years.

Rev. F. B. Pullan of San Francisco preached in Pilgrim church, Providence, May 19th and 26th.

Twenty-five were received by the church in West Avon, Conn., at the May communion. All on confession.

The city of New London, Conn., has been awakened to new religious life. The Second church received forty-nine May 5th.

The Gospel Tent is pitched on the bank of the Kickapoo river, Wisconsin. May 22d, twenty-five men were baptized, all but one by immersion.

The University church, Chicago, broke ground May 15th for its new house of worship, the oldest charter member, Deacon H. N. Field, taking the shovel.

THE BAY CONFERENCE AND THE BOARD.

At the recent Bay Conference held in the First church, this city, the evening hour assigned to the American Board, was full of interest. Deacon I. H. Morse, Chairman of the Co-operating Committee, presided, and led with appropriate remarks, presenting also a touching plea for the Board in a letter from Dr. J. C. Holbrook. Stirring addresses were made by Revs. H. H. Cole, J. A. Cruzan and Dr. C. O. Brown, and General Agent Walter Frear.

At the great two days' rally for the Board, held in Boston recently, the appeal was made to the churches to make an extra offering of one dollar a member for the debt of the Board. And now a glad letter comes from the Treasurer, reporting special collections from many churches, and expressing the hope that the movement will be so general throughout the country that the debt will speedily be paid. Even thirty cents a member from all would meet the deficiency, as it now stands.

Another grand rally, to be held in Chicago by the western churches, is already arranged for. Are not our churches in California also going to respond? Will not some of them, nay, many of them, arise and make a special effort to help lift this great burden that weighs down the Board? Can it be that any of them will let the year pass without even an ordinary contribution? Shall not the following resolutions, presented in the name of the Co-operating Committee and adopted by the recent Bay Conference, receive immediate attention?

WHEREAS, The revenue of the American Board in the past two years has seriously fallen short of its pledged obligations, and its great work in many lands has thereby become seriously imperilled, and a debt so large as to threaten disaster, has necessarily been incurred, and whereas, the most of our churches in this State have failed to do their proportionate part in sustaining the Board, and many of them have failed to do anything for its support, and believing, as we do, that this failure on the part of our churches is due largely to irregularity, oversight, want of system and lack of united effort in making offerings for the Board, Therefore be it

Resolved (1), That the Bay Conference, assembled in San Francisco, on this 21st day of May, 1895, earnestly urges upon all our churches within its bounds and throughout the State not to let the fiscal year of the Board close without an offering, and where it is possible, that a special offering be made on the debt.

Resolved (2), That this Conference requests the two General Associations of our State to recommend by resolution to the churches that hereafter a certain day in each year be set apart for taking a contribution for the American Board, and that in churches that have not already some established day, the same day and date, as nearly as possible, be observed as Foreign Missionary Sunday.

Resolved (3), That the pastor and officers of our churches be recommended to place before their churches a definite and proportionate sum that they will attempt to raise for the Board.

FLOWER MISSION DAY.

The Flower Mission is one of the departments of the W. C. T. U. It did not originate in that organization, however, but was first thought of by a Boston lady. But it has been greatly developed by the white-ribbon women, and the greater part of this work has been done by a woman who was for thirty years an invalid, Miss Jennie Casseday, of Louisville, Kentucky. She was thrown from a carriage, and her spine was permanently injured. But shut up in her room, her mind was occupied with other woes, rather than her own. She read of the flower mission work carried on in Boston, and resolved to start it in Louisville. So she told her plan to all who visited her, and wonderfully interested them. Soon the work was commenced, and Miss Casseday devised attractive ornaments for cards, upon which Scripture texts had been written, to be attached to each bouquet. Several years later, Miss Willard was visiting in Louisville, and being told of the work done through Miss Casseday's mission, called upon her. At the next national convention she proposed the Flower Mission department, with Miss Casseday at its head. The idea was carried out, and for twelve years Miss Casseday carried on this work from her sick-bed. She was a beautiful writer, and had remarkable executive ability, interesting the whole country in her department. In one year 89,000 text-cards were sent out, attached to bouquets. June 9th, Miss Casseday's birthday, is especially observed as Flower Mission day, and on that day delegations of ladies visit the jails, hospitals, almshouses, and other places where the poor and needy are found, as well as the criminal classes, with bouquets, to which are attached these texts, tied with white ribbons. Jennie Casseday founded the Jennie Casseday Infirmary, and the Louisville Training School for nurses, as well as a home for working-girls. She died February 8th, 1893, "the best loved woman in Louisville," a local paper said.

SARAH I. LYMAN.

MOKELUMNE ASSOCIATION.

The semi-annual meeting of the Mokelumne Association met with our church at Lockeford Tuesday, Wednesday and Thursday, May 21st to 23d. The church had been beautifully decorated by the ladies, and the Association was not disappointed in its anticipation of goodly fellowship and hospitality of the best kind.

On Tuesday evening the meetings were opened by a praise service, led by the pastor, the thought expressed to lead us through each session, "that we crave the realization of the Holy Spirit." Each session was opened by devotions, led by the several pastors present. Mrs. E. S. Williams of Oakland gave us a warm address on behalf of the "Woman's Home Mission Union." She advised an auxiliary in every church, and every woman a member. We then enjoyed listening to our sunny-hearted Rev. E. S. Williams on "Finance in Hard Times." The address was full of practical hints, the most prominent thought being that of economy.

After devotions Wednesday morning we listened to a good paper, "The Sower and the Reaper," by Rev. M. J. Luark; it was full of suggestive illustrations. The thought of the paper—as was also seen by discussion which followed: The preparation of the ground, the heart for the Word, is of far the more important part of the work. There must be hearts prepared before the Word can find a resting-place. In the afternoon, after prayer, Rev. R. H. Sink, representing the work of the A. M. Society, carried us away back (in thought) to the Alps where the early Congregationalists fought, bled and died for the religious liberty which we now enjoy. Our attention was closely held, and we were far from being tired when the speaker left the platform.

Wednesday evening an impressive paper was read by Rev. D. Goodsell on the "Growth of the Kingdom." No one can listen to the words of our good brother without being deeply impressed with his earnestness. The growth of God's kingdom is sure if the sowers are sincere.

Reports showed all the churches in the Association to be represented by their pastors. Stockton, Lodi and Lockeford were also represented by delegates, and from afar, Rev. E. S. and Mrs. Williams of Oakland, Rev. J. Kimball and Rev. James K. Harrison of San Francisco. The reports were encouraging (especially that of Rev. W. C. Day of Mokelumne and outstations), and the work progressive.

Thursday morning, after devotions, a paper was read by Rev. Harry Perks, "Christ and Oriental Teachers," after which we listened to remarks on, and discussion of, the views of Dr. Herron, lately lecturing on this Coast. Afternoon session we heard from Rev. J. Kimball; of course, he advised us to take THE PACIFIC—not the Pacific ocean, but our denominational paper. We saw Brother Kimball had come to do business, and he did it (without his grip sack), and we knew him better after his address, "We must be loyal to our coast paper." The names of Benton and Mooar should make us love the paper.

The W. C. T. U. of Lockeford occupied the remainder of the session. We enjoyed listening to the notes of the noble work of our sisters in the cause of temperance, "For God and Home and Native Land." The latter part of the hour taken up by the Loyal Temperance Legion gave us a very good illustration of what they are doing for the younger generation. In the songs and recitations of the boys and girls we saw the great power which is coming forward to make King Alcohol tremble. The closing session of the Association seemed to have come too soon. On Thursday evening that servant of the churches, Rev. James K. Harrison, occupied the platform, and encouraged us to think and plan more for home missions. There is much latent power in the churches, which, if used, would keep the present work unembarrassed, and send out messengers to fields already waiting. We were, indeed, helped by Brother Harrison's frank address. As we once more surrounded the Lord's table, to dwell on the love that died for us, we did enjoy—

"A glorious foretaste here below,
Of endless joys in heaven."

The following resolutions were acted upon during the Association:

"WHEREAS, We have learned with deep regret of the sad accident which has taken from the home of our brother, L. D. Rathbone, a beloved wife, and while believing she has been taken to a better world, still the loss can but be a heavy one to our brother; be it

"*Resolved*, That we, the members of the Mokelumne Association, assembled at Lockeford, do extend to our brother our heart-felt sympathy and the influence of our prayers, to help to sustain him in his sad affliction and heavy loss.

"*Resolved*, That a copy of these preamble and resolutions be spread upon the minutes of the Association and sent to our afflicted brother and one to THE PACIFIC.

"*Resolved*, That we heartily endorse the work of the W. C. T. U. in their efforts to suppress the saloon and educate the young to avoid the perils of the drink habit. And we also commend their efforts to secure a better observance of the Christian Sabbath.

"*Resolved*, That we extend to the church at Lockeford, the people of the community, and especially the ladies, our sincere thanks for their cordial welcome, generous hospitality and thoughtful care for our comfort." HARRY PERKS, Scribe.

Woman's Board
Of the Pacific.

FROM MRS. PRICE.

[We are sure our readers will enjoy the following first impressions of Micronesia, by one whom many knew and learned to love during her residence in California.]

Ruk, Micronesia, Jan. 29, 1895.

My Dear Sisters: I wish I could write you all a letter; but as this is impossible, I will do the next best thing. I have very pleasant memories of my stay with you in Oakland. By your kindness and sympathy you helped me very much in the hardest part of leaving home. It was a hard trial the leaving the dear ones God himself had given to us; but after five months among the people with whom we hope to spend our lives, we do not regret our coming, and are glad and thankful every day that he has counted us worthy to come to this most difficult field and take up this work for him. Within sight of our sitting-room windows Mr. Logan lies peacefully slumbering. How often, as I look at the white stone that marks his resting-place, have I asked our Father, if possible, to let a double portion of his Spirit rest upon us, the work seems so great and we feel so weak in view of all that is to be done! I had planned to keep a journal on the way down, but I was so very sick all the way that I had nothing to write. I was only able to leave my berth a few times. When we reached Kusaie we rested a week with Mr. and Mrs. Channon, and had a delightful visit with them. By the time we went on the *Star* again, I was so much better that I did not have to go back to my berth again. We arrived at Ruk August 28th, and received a warm welcome from the friends here. The back part of our house had been torn away and sold to a trader, so only three rooms remained. We hardly knew what to do. I was very weak, and Mr. Price had a very painful boil on his third finger of his right hand. We stayed with Mr. and Mrs. Snelling one week, and decided to come up to our own house and keep house as best we could. We had two oil stoves, and Miss Abell baked our bread for us. I made up my mind not to worry about anything, and that is a great help toward contentment. I wish you could have seen our sitting-room for the next two months—oil stoves, some boxes piled in one corner for a cupboard, nail kegs, picks, shovels, all kinds of tools in another, and sometimes it seemed to me all kinds of things everywhere else. The house had to be raised, three rooms built on, the furniture set up, cupboards and book-cases to be made, and one pair of hands, to at least superintend it all, and do all but the rough work, and take care of a sick wife; and one of those hands, the right one, in a sling. I used to wonder that Mr. Price did not lose courage; but he went at it much the same as he did the raising the money to build Bethlehem church. He hired two young men to help him, who fortunately knew a good bit of English, and went to work with one hand. For over three weeks he could not use his right hand. Now, at the end of three months, our new part is all finished, three nice rooms and a bath-room. Mr. Price elevated our water-tank, so we have water in the kitchen and bath-room. The house is painted inside and out, and makes a very comfortable home. After the first month Mr. Price gave his mornings to the study of the language.

How I wish you could stand on our front piazza and see the beautiful view spread out before us. Not even lovely San Gabriel valley from the foothills is more charming. I cannot describe it to you. The lagoon, with its blue waters, the other islands in the distance, rising like little mountains out of the sea, and the beautiful green all about us. We thank our Father for the natural beauty he has given to us here. It seems as if we could not endure it to be shut in between brick walls here, as we were in China, with our terrible isolation. Before I came here I always looked on Micronesia as the hardest field our Board had. I still think so, but God gives us the beautiful all about us, to compensate in some degree for the isolation. Were it not for the dear children at home, I would not mind this. I am standing the climate very well; was never stronger in my life than now, and weigh seven pounds more than I ever did. I was very much interested in what I saw the first few days after we came. Mr. Snelling gave each man a fish-hook for carrying up a box. As they came up, one at a time, and deposited his box, each was given a fish-hook. Their long hair, their queer, long lukumoas, like a sheet split in the middle, for them to stick their heads through; their ears slit, and hanging to their shoulders, loaded with black rings; bare legs, and general barbaric appearance, almost made me afraid of them; but how soon one gets used to such things, and thinks nothing about them. Now it is a common thing to look out and see two or three, and sometimes more, of these wild-looking men on my piazza.

It is still a strange sight to go into the church and see them all sitting on the floor, the women on one side, the men on the other, with a big pile of cocoanuts between them, their offering for the day. In the front are the Christians, "clothed, and in their right mind," while back of them are the heathen, in their paint, nakedness and dirt. I wonder if I can describe their undress so you can see it. For the women, a long strip of matting, woven from the fiber of the bark of a shrub that grows here. This is long enough to go around the hips tightly, and lap over about a foot each side, and tied around the waist with a string. This reaches about to the knees. The upper garment is a strip of calico, long enough to come a little below the waist. A slit is made in the middle, large enough to allow it to slip over the head. This is all their clothing. They make up for the lack of it by loading themselves with beads, and covering their bodies with paint. The men wear a garment similar to the women's upper garment, only it is made out of two widths of calico sewed together, and it reaches to the knees. This, with a cincture about the loins, is their only clothing. Their ears are loaded down with rings, which reach to their waists. One wonders that they do not tear out. One man comes to church with a card of white agate buttons suspended from each ear. Their lives are as meager as their clothing. My heart aches for them. Their homes are so miserable. They have no sides to them, and when it rains the rain dashes in at the sides. No floors, no beds, except a mat on the ground; no covering, except a mat; no food but bread-fruit, cocoanuts and bananas. There is a long time that they do not have bread-fruit, so they must provide for this time. They prepare the bread-fruit, and put it in holes in the ground. When it comes out it smells like sour swill. I do not see how they eat it at all, but they live on it for months together. The fish and crabs which they get out of the sea are their only relish. They have some pigs, but meat will only keep about one day in this climate, so they have very little of that.

December 29th.—Christmas has come and gone since I wrote before. I must confess there was not much of Christmas in it to me. In spite of all I could do, my mind would go back to the happy Christmas of last year, with the dear girls, and the Christmas-tree in Bethlehem and all the friends left behind, and I had hard work to keep back the tears. Little Helen was happy with her books and other presents. I tried to make a happy day for her, although my own heart was sad. We could not meet together as a mission for dinner, as we had planned to do, because of the tree in the church. This brought such a crowd on the mission premises that neither Mr. Snelling nor the ladies at the school could leave. They planned to have a service in the morning, then a dinner and the tree in the afternoon, as it was not thought best to have it at night; but just as the service was over a terrible shower of rain came on, and as the people could not go, it was the best way to have the tree then. I could not go in the morning, so missed it all. I was quite disappointed. Monday night, Christmas eve, we went over to the girls' school. They had a cave made in one corner which was very pretty. Their exercises were very nice, and when all was finished, they played games for awhile; and after they sang, "We wish you all a merry Christmas," we from outside took our departure for home. January 3d.—The new year has come in with its new hopes and aspirations and desires. God grant that it may be a year in which many souls shall be won for the Master, both here and at home. I have been having a terrible fit of homesickness, but I have conquered it at last. I think Christmas, with my girls so far away, was too much for m . Homesickness—what a hard thing it is! You may say, "I will not," and while you are saying it the tears come. I am glad we are here, and always shall be, I am sure; but I expect at times nature will rebel, and my heart will go out over the great water to the dear ones so far away. I am sure Satan tempted me in this time of weakness, and tried to get me to wish I was back in Bethlehem, but I am thankful that I did not yield, but kept saying, "I am glad we are here." This is the twenty-third anniversary of our marriage day. How well I remember the fifteenth; just before we went to China expecting to spend our lives there! Now we are hoping that the Lord will permit us to stay here and work for this people always.

God, give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking:
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
—*Holland.*

I think it must be somewhere written that the virtues of mothers shall occasionally be visited on their children as well as the sins of the fathers.—[Charles Dickens.

Home Missions.

FROM THE FIELD.

Before the session of the recent Summer School, the suggestion was made in this column that it would be a wise and gracious act for those who could to put the means of attending it in the hands of some of our faithful pioneer missionaries, than whom none would more prize or be more benefited by its privilege. Not as many took up with this suggestion as could have been wished; but the following from our furthest outpost will show how well bestowed were those means in one case, and may give point to the plea which we hasten to make in anticipation of the next of these educational and fraternal assemblies.

"I am once more at my own fireside, reaching home Friday afternoon, after a most fatiguing stage ride. There were ice, snow and miles of mud and water on the way, and an all-night journey under such circumstances is an experience to be remembered. While glad to be at home, I remember with much pleasure my recent outing. It has been a profitable and pleasant time. The pleasant association, the interesting meetings, intercourse with the brethren, glimpses of the world, the kind hospitality—all make it easy for me to go to work again in my own little world with renewed ardor and courage. And I have warm appreciation of the spirit of those who made the visit possible for me, and contributed so much to make the occasion enjoyable."

From Oleander we have received the following cheering intelligence, the publication of which has been accidentally deferred:

The annual meeting of the church took place on April 29th. Reports of the work were given. Officers for the ensuing year elected. The framework of the church building is rapidly approaching completion, and it is hoped that we shall be able to begin services on June 2d. Thus far, everything has been paid for. The tower and interior will be completed as soon as funds are obtained.

The pastor has just commenced a series of Sunday evening addresses, entitled, "Friendly Words to Doubters," dealing with the subjects of the Bible, Jesus Christ, prayer, heaven and hell. I. O.

It is true that the ability to earn one's bread and butter should and will be one of the results of a proper education, but the one great end should be the symmetrical development of the man himself, the formation of an exalted character, which will enable him to be more useful in his community and to bequeath to posterity the spotless record of a life devoted to the amelioration of the race. We must first make the student a full-grown man, and then let him throw the full strength of his unfolded manhood into his life work. "Manhood is the perfect production of the loom of life," and moral training is its most important factor.—[Prof. W. W. Pendergast, Superintendent Public Instruction for Minnesota.

The biggest telegraph office in the world is in the general postoffice building, London. There are over 3,000 operators, 1,000 of whom are women. The batteries are supplied by 30,000 cells.

Heart has reasons Reason cannot understand.—[Bossuet.

Sunday School

LESSON FOR JUNE 16TH.

BY REV. H. E. JEWETT.

"Peter and the risen Lord" (John xxi: 4–17).

This last chapter of the gospel by John has been regarded by many as an appenpix to what has preceded, written later, but by the Apostle John. The whole gospel is the latest of the four.

I. In the lesson, we are introduced to an early morning scene on the eastern side of the sea of Galilee. As in our last lesson, so here, Jesus pre sents himself to some of his disciples —this time apostles—as a stranger. These men, Peter, John and others, had been out in their boat all night. Early morning found them "luckless fishermen." It must have added to their disappointment, if not to their chagrin, to have a man, apparently wanting some fish for his breakfast, call out, "Children," or in modern language, boys, "have you any fish?" It does not seem to have struck them as peculiar, that, on finding they had none, he called out, "Let down your net on the right side of the boat!" It might be supposed by them that from the shore he saw a shoal of fishes. There was nothing to indicate the coming miracle, although once before (Luke v: 4), on the same lake, he told these same fishermen where to let down their net, and it was miraculously filled. He seemed to them a good adviser or a skilled fisherman.

But when the net was quickly filled with large fishes—153, as they afterwards found—first to suspect the truth was the disciple whom Jesus loved—the best beloved John. "It is the Lord," he said to Peter. "Love always makes the sweetest discoveries of Christ."

But if John was the first to recognize Jesus, Peter was the first to get to him. He did not wait, as formerly, for Christ to bid him walk to him upon the water. Stopping only to put on his outer garment, that he might show proper respect and reverence, he threw himself into the water and swam to the shore.

Here a breakfast was being prepared on a fire of coals. Where did the fire and the food come from? It is useless to speculate. He who had performed so many miracles before he was laid in the tomb was still able, now that he had burst the bonds of death, to make bread out of stones, or in any other way give them a breakfast.

A holy awe possessed them. No one dared ask him who he was, knowing that he was their beloved Master. But what a mystery was this, that he who had been dead was alive again? He whom they knew so well could at will conceal his personality from them, and again reveal himself as of old. He who had no more need of earthly food had prepared a meal for his hungry and discouraged disciples. Christianity is more than worship; it is more than preaching, more than martyrdom for the sake of the truth. It is feeding the hungry bodies and souls of men. The fire of coals, with the bread and fish, is a part of the equipment of Christianity, but it is not an end in itself. There is but one end of true Christian service; that is love. There is but one measure of love; that is service.

II. On the night of Christ's arrest, Peter had most emphatically of all the disciples professed his love, and most signally failed to prove it. In this morning interview with his disciples, the risen Saviour, with implied reproof for his three-fold denial, gives Peter an opportunity to renew his confession of love as often and as emphatically as he had previously denied his Lord. In this way Christ lifted the cloud that still overhung Peter's life, and re-established him in the confidence of his brethren.

Peter's humility appears in the character of his answers. He had once said: "Though all men should forsake thee yet will not I." For him now to say, "Yes, Lord, I love thee more than these love thee," would have been out of place. His answers show that he understood the question as referring to his former self-exaltation.

Thou knowest that I love thee. "We should be more anxious to receive testimony to the reality of that deep love which we feel from the Lord himself, than to bring it to him" (Stier). That Peter's answer was satisfactory, finds confirmation in Christ's commission. Feed my lambs, feed my sheep. "Lead them back," he seems to say, "from their fall, as I have led thee. Strengthen their weakness as I have strengthened thine. In this way prove thy love to me to whom thou canst give nothing." He commits to Peter those who are most precious to him and for whom he died. In his old age Peter himself (1 Pet. v: 2, 3) wrote to the elders or pastors of the churches: "Feed the flock of God." Every disciple in every age may take his part in this commission.

"How Jesus must love the souls of men," writes one, "since he will commit the feeding of them to none but those who love him!"

There is no authority in Christ's words contained in this lesson for the primacy of Peter. All the apostles were given equal authority with him, as will appear in the next lesson. This interview was the restoring of an erring disciple, and committing to him that which was shared by all the disciples—responsibility for the welfare of others.

III. We, too, may learn that Christ asks of us not how much we have wept, or fasted or prayed, but how much we love him who first loved us. Not penance, but love, will set the sinner right with his Saviour.

We may learn, further, to "pass along" the blessing we receive. "Freely ye have received, freely give." A statement recently appeared in print that it is now a "fad" that every society lady must have her special "charity." She is expected to "patronize" some kindergarten, visit often some hospital, help sustain some orphan asylum, or superintend some flower mission. All this is good work, but love for Christ lifts our benevolent work and all our Christian activity out of the list of society's fads into that of the Christian's privileges. Once satisfactorily answer Christ's question, Lovest thou me? and it will be a joy to us to-day, to-morrow and next year to feed his flock.

Only a little word,
Only a word of cheer,
Only a loving look,
Only a kindly tear;
Yet oh! how precious to the heart
Are those sweet gifts untouched by art!
—*Sel.*

The police census of New York city shows the population to be 1,849,866, an increase over the police census of 1890 of 139,151.

Prayer Meeting.

Topic for Week Beginning June 16th.

BY REV. DR. W. D. WILLIAMS.

Subject—"The Proof of our Allegiance to Christ." (I John iv: 1–21.)

It is natural that we should occasionally study the proof of our allegiance to our Lord. The proof may be seen in our temper, in our words, in our character. There was a time when the strongest religious impulses ran in suppressed and conventional channels. Good men retired from busy life to calm seclusion as a proof of allegiance to their Master. It is well to withdraw for an hour and consider, by self-examination, the proofs in our own life that we are followers of Christ. In agriculture, subsoiling is an effectual method of developing the best results of the soil; soul-subsoiling is equally beneficial in producing the best proofs of a Christian life. Meditation and secret communion should be a means for producing allegiance, rather than proofs of allegiance.

Conformity or nonconformity to established usages is not, necessarily, proof of discipleship to Jesus. Every man may know, in his soul, whether his life is only blank conformity or earnest following. It is said by old philosophers that every man carries a double sack, with his own faults on his back and his neighbor's in front. Not a few of our companions would willingly assist in furnishing us with proofs of our own lack of allegiance. Will they as willingly commend to us our proofs of allegiance?

Faith is a proof of allegiance. Faith is confidence in God. It is more precious than gold—even than gold at ten per cent interest.

Humility is proof of allegiance. There is not a man so cultured or exalted but that he might honor Christ by gentleness and humility. Emerson said, "A great man is always willing to be little."

An "unspotted" character is proof of allegiance. The highest and most important testimony to the sincerity and value of our religion in the eyes of observers, will be the life we live —the calm, quiet, firm, courageous Christian character which beautifully blends as the rainbow its various hues, all the proofs of constant allegiance scatters heavenly benisons on every hand.

The Christlike spirit of unselfishness and love is the highest proof of allegiance. It is the summer of the soul to possess the love of Christ. Wide and permanent is the power of this proof. Men see it and are silenced in their criticism. They feel it and are lifted higher.

"Let us for each other care;
Each the other's burden bear;
To the world the pattern give;
Show how true believers live.

"Free from anger and from pride,
Let us thus in God abide;
All the depths of love express—
All the heights of holiness."

(Jer. xxix: 8; I Cor. xiv: 14–29; Matt. xxiv: 4; I Thess. v: 21; II Peter ii: 1; Isa. viii: 20; John xiv: 17; xv: 12, 13; Rom. x: 9; Jas. i: 27.)

PLYMOUTH CHURCH, San Francisco.

No man is so foolish but he may give good counsel at a time; no man so wise but he may err if he takes no no counsel but his own.

Dost thou love life? Then do not squander time; that is the stuff life is made of.—[Franklin.

Barbarism may be excess of civilization.—[Lamartine.

SAILING ON TO HEAVEN.

The Rev. John Rhey Thompson of the Washington Square Methodist church, New York, says that certain people remind him of the men who get up at church prayer-meetings and make louder professions than any one else. "When you've been a Methodist preacher as long as I have," he says, "you will know enough to steer shy of them." At the Lincoln Club dinner in Jersey city recently, says an exchange, Mr. Thompson told the following story by way of warning to any of the class who might be present:

"One night, at one of the prayer-meetings, a good brother got up and said: 'Well, brethren and sisters, to me the sky is clear, the ocean is smooth and a general breeze is blowing. I never was so happy before in my life, and I feel that I am going to heaven at the rate of six knots an hour.' Then he sat down, amid a chorus of Amens. There was silence for a moment, and then another good brother got up and said, 'I feel like shouting glory all the time. To me the sky is clear, too, and the sea is smooth. A stiff breeze is blowing, and I am going to heaven at the rate of ten knots an hour.' Then he sat down, amid Amens. Another brother got up and said, 'Heaven be praised, brethren! The sky is opening to me, and the way is clear. Many ships are in sight, but there is a clear passage for me. A gale is blowing, and I am a sailing to heaven at the rate of fifteen knots an hour.' He sat down, and there were no more Amens. Then a fourth brother got up and said, 'The brethren who have spoken are going fast, but I feel as though I was going even faster. The sky is all clear, the sun is shining, and the waters are not ruffled, yet a cyclone of glory is blowing me on to heaven at the rate of twenty knots an hour.' The Amens could be heard a block away. Then followed dead silence. Finally a little old woman, who had been sitting quietly in a corner, got up and said, 'Well, brethren, I don't want to discourage you; I am glad you're getting along so fast. As for me, I've had my troubles and my trials, I've had my good times and my bad times, my joys and sorrows, and I'm not all through with them yet. I'm on the right path, though, and the Lord has got my hand. A good many people ain't traveling my way. I may not be going as fast as some of you are, but I feel that I'm getting there. Before I sit down, though, I want to tell these brothers who are getting along so fast, that if they don't look out they'll bust their b'ilers, and won't get there at all.' "Strange to say," continued Mr. Thompson, as his audience roared with laughter, "there wasn't an Amen when the old lady sat down."—[The Outlook.

If the missionary tale be true that there are seven American bar-keepers in Nazareth, it is time for the institution there of a temperance crusade of unusual zeal and energy. Mahomet had no use for barkeepers, and they have no standing in the Koran, and are only allowed in territories of Islam in deference to a supposed sentiment in their favor on the part of foreign visitors. But there are some shrines and holy places in which they should be forbidden to compound their elixirs, or to put in any appearance, official or other, and that Nazareth is one of them is not to be for a moment doubted.—[N. Y. Tribune.

Southern California.

THESE two pages are edited by Rev. H. P. Case, Rev. J. T. Ford and President C. G. Baldwin. The Southern office is located at Claremont, Los Angeles county, Cal. Address all copy to C. G. Baldwin. All subscriptions from Southern California will be received by the Claremont office. For information, address C. G. Baldwin, Claremont, Cal.

GENERAL NOTES.

Protests come in against Southern California pages being cut down, as in the issue of May 23d. The fault was in the copy. Articles requested for publication from the Los Angeles convention have not come in. Friends fail to send in church items. Few take time to write the short, pointed articles of three hundred words so often asked for. The editors of these pages are not the writers of the pages.

On Memorial Sunday, the First church, Los Angeles, was crowded by nearly twelve hundred people. Three posts of G. A. R. were present in a body. The decorations and music were especially fitting. The sermon by Rev. Warren F. Day, pastor, recalled "The Times and Trials which this Memorial Day Commemorates."

SUNDAY-SCHOOL NOTES.

The following schools observed Children's Day in May, and send to Superintendent Case their offering to the C. S. S. & P. S.: Nordhoff Congregational Sunday-school, $7.75; Lugonia Terrace Congregational Sunday-school, Redlands, $9 25; Barstow Congregational Sunday-school, $4.65; Villa Park Congregational church, $3.35; Hesperia Union Sunday-school, 54 cents; Poway Union Sunday-school, $9.

In all, fifty-three of our schools have requested Children's Day supplies, promising a collection for our Sunday-school missionary work. Some schools not using our exercises will make their offering to this work. Over 3,500 exercises and collection envelopes have been given freely to these schools. A few churches promise to make their offering along with that of the Sunday-school. Ought not every church to do the same? With most of our Southern California churches it is a necessity to take such a collection for the Home Missionary Society. It is made a condition of receiving aid in pastoral support. There is no such contract in this matter of helping our missionary Sunday-school work. We ask you only for a free gift; "The Lord loveth a cheerful giver."

If it seem a good thing to use a part of the Lord's money in aiding our Sunday-school Society to place a Sunday-school in the reach of the millions of unsunday-schooled children in the United States; if it seem to you a good investment of the Lord's money to furnish Bibles, lesson studies, gospel hymns, Christian literature, to the thousands in Southern California whose minds and hearts are yet vacant of such things; if it seem to you right to try to fulfill the last command of Christ—"Teaching them to observe whatsoever I have commanded you"—then you will apportion a good part of the Lord's money to this Sunday-school missionary work.

The Congregational and M. E. Sunday-schools of Poway have united, retaining the Congregational superintendent. It is believed, in the circumstances, to be the means of increasing interest in the work.

Already five mission schools have sent notice of closing, or intention to close soon, for the summer. This is a growing custom, but one to be regretted. Reasons urged for it are the excessive heat in the "back county," the closing of public school, and the consequent absence of the public school-teacher, who has usually been a helper, or the leader, in the Sunday-school; also the seaside, or vacation-taking habit of many families. And yet, it is a great loss of both religious knowledge and spiritual power. The lover of the Bible will not cease studying it because the Sunday-school is closed. Let every family take a Quarterly and study the lessons at home, if not in the Sunday-school.

Sunday, May 26th, Superintendent Case visited and addressed our schools at First church, San Diego, and in National City. In the former he found nearly two hundred members doing good work with the "Blakeslee's Lessons," under the efficient lead of Supt. Geo. W. Marston, and an able corps of teachers and helpers. The nine classes of boys—some of them crowded—testified against the too common charge that the Sunday-school "does not hold the boys." Perhaps the well-handled company of Boys' Brigade in this church helps to hold the boys to the Sunday-school. Supt. Case gave the company a blackboard talk on the "Good Soldiers of Jesus Christ," on Monday night following. The same Sunday night, by request, he led the Christian Endeavor Society of the Second church, San Diego. This society is hopeful, though small. One new member was received that night, and two of its active members join the church at next communion. Brother Earle's leadership is inspiring new hope in this church. His theme that night was very helpful to his people. It was the "Hands of Christ"—The *pierced hands* of the Risen Saviour.

The Los Angeles Sunday-school Union put two hundred and fifty canvassers into the work, May 29th, of taking in one day a complete religious and Sunday-school census of the whole city. When classified and printed, the results will be very helpful.

On Saturday, May 25th, the Congregational Sunday-schools of Los Angeles, to the number of 1200, or more, picknicked at Redondo Beach, and shared in a flag-raising at the new building of our young church there. There were no "kickers" visible. Has prophet Herron's "American church" unconsciously materialized so soon? *Quien sabe!* In this *ultima thule* we have a well-established "prohibition" Congregational church; why not a patriotic Congregational church? Applied Christianity is already here.

COLLEGE NOTES.

The Greek department has received a set of three wall maps—ancient Greece, Asia Minor, the world known to the ancients; the Latin department—maps of ancient Italy, the old Roman world, and of the countries about the Mediterranean. They are a present from Mrs. Horace B. Dutton of Auburndale, Mass., who spent the winter in Claremont with her son.

President Baldwin has returned from his trip North with a pleasant report of the reception given to him as representing the College. The people of the North are learning to say "our College."

Professor E. C. Norton of the Greek department leaves for the East this week. He has leave of absence for one year. He will spend the year in study. He feels that the successful teacher must keep fresh, and up to date. His family will be with him. All his friends wish him a pleasant year and a sure return for another seven years of unbroken labor.

The lecture to the students given by Shehadai A. Shehadai of Beirut College class of '92 was greatly enjoyed. He is an attractive young man, and to meet him is to get closer to our Christian brothers of Syria. It is ever clearer that "He has made us all of one blood."

The new catalogue just out shows some gratifying facts, among them the following: Number of students in all departments during the year, two hundred and fourteen; in academic studies, one hundred and fifty-one; taking only music and art, sixty-three; in college department, sixty. These students come from sixty towns and fourteen States and Territories. Last year there were forty-nine towns and nine States and Territories. This is gratifying evidence of the extension of our field. It is not a local school. Its degrees having been recognized by the leading universities, and its students coming from all parts of this country, and even from other countries, we may now claim a recognized standing among the regular colleges of the land. This is something to have accomplished in seven years without endowment funds. But we sorely need them. Current gifts are a precious foundation.

POMONA—ANTI-SALOON.

We learn that at last the anti-saloon member of the City Council, whose election was contested, has been seated. The legal fight made against him failed upon a very slight technicality in the steps taken to appeal the case to the higher court. The order of the lower court, therefore, had to be obeyed, or members of the Council would have been in contempt of court, and liable to fine and imprisonment. The technical point is reported to have been the fact that the three-thousand-dollar bond was filed before the appeal instead of after it. The attempt to refile the bond was abortive because the parties appealing had no right to withdraw the bond and change its date. Had they filed a new bond—a very simple thing to do—Pomona would have had a license board pending the long litigation. Now it looks as if Pomona was safe for no license for four years. The license board had managed the liquor business as well as the license system ever can. They had at no time more than two saloons. No chairs, tables, or screens were allowed, and only one room with front entrance. One thousand dollars license fee. Now the new board have the task of passing suitable ordinances and enforcing them. The first is easy, as the ordinances of a former board were thoroughly tested by court decisions, and stood the test. To enforce them is the main issue. The best people will unite to aid the effort, even if they have been persuaded, as many good people have been, that high license well managed is the best practical way of controling the drink evil. Make a fair trial, and compare results.

CLAREMONT NOTES.

The Claremont church service Sunday evening, May 26th, was an interesting testimonial to the rare Christian manhood of the late President Seelye of Amherst. Five graduates of that college took part in the exercises—Dr. Pease of '54; the pastor, Rev. Henry W. Jones of '57; Professor Colcord of '78; Professors Norton and Bissell of '79. Brief addresses were made emphasizing his strong, well-rounded Christian personality. The college male quartet sang Horace's ode, "Integer Vitæ," and Bethune's hymn, "It is Not Death to Die."

The varied evening services of the church have been continued through the college year, and are of much value. Mr. D. P. Barrows, Pomona, '94, recently spoke on the "Boys' Clubs of West Berkeley"; on June 2d Professor Hitchcock conducted a Pentecostal service of Scripture, hymn and song on the Holy Spirit.

Miss Emma Reeder of Los Angeles, Coast Secretary of Y. W. C. A. work, gave a valuable address from the college pulpit Sunday morning, May 19th.

The Cactus Club closed its literary meetings for the year May 7th, having had a series of enjoyable evenings with seven great poets from six nations. On May 28th, Professor and Mrs. Norton and Professor Spalding gave a delightful reception to the Club, which was full of good omens for the coming year's work of the Club.

The Pomological Club is becoming a power in the community. With an aggressive and scientific leader, we have hope that it may have an influence far wider than the twenty-six families to which its membership is now limited. A late experiment by one of its members is likely to make a permanent contribution to science.

A LITTLE BIT OF SOUTHERN CORRESPONDENCE.

While Dr. and Mrs. Pease were telling us at the recent meeting of San Bernardino Association of their work in Micronesia, I think everybody who listened felt that foreign mission work was not lying upon our hearts as it ought. The once regular monthly missionary concert has been stored away in the attic, among the relics of by-gone days, and in most churches nothing seems to have taken its place. The ladies of the churches are organized into missionary societies, and some of these good women are pretty well posted concerning missionary work abroad and at home; but what does the church in general know of what is being done? How much thought does the average church member ever give to the Master's great commission—whether it is being obeyed or not? How shall interest be awakened? If the old

monthly concert would be too dry and insipid for the church of to-day, what can we have for the instruction of the average church member in the great missionary movements of the day? How can we get each church, instead of a little group of ladies in each church, interested in the work of spreading the gospel?

The ladies of the Missionary Society of the Perris church had been for some time depending largely upon "missionary teas" to secure money for missions. After awhile some of them discovered that they were having more "tea" than "missionary"; even the programs were being made up chiefly of songs and readings that would not be catalogued as missionary songs and readings. They resolved to turn over a new leaf, and the leaf was turned about a year ago. They asked the pastor if he would let them have the Sunday evening service once a quarter for a missionary meeting and a collection. The pastor was only too glad to do this.

The first one of these quarterly meetings was held last June. The President of the Ladies' Missionary Society presided, the pastor doing only what he was asked to do by the ladies. The music was bright, sweet and "missionary." One of the ladies read an interesting sketch of Mr. Moody's life which she had herself prepared, and then a young lady from Colton was introduced, who had spent a year at Mr. Mood'y Training School in Chicago, and who is a member of the Student Volunteer Movement. She told us of the school and of the work that is done there, and explained the Student Volunteer Movement. The house was full and the collection good.

At the next meeting "Japan" was the topic. One of the ladies gave a map exercise; one read a paper on "Prison Work in Japan," another a short article on "Giving."

"Foreign Mission Work at Home" was the topic of the third meeting. Mrs. O. W. Lucas' excellent paper on this topic was read, and there were other exercises that were entertaining and instructive.

The fourth meeting was the first annual mite-box opening. This was not held on Sunday evening, but at a private house on a week night. When it was all over we found the three Sunday-night collections and the mite-boxes had brought in more money for missions during the year than the "missionary teas" had yielded in previous years.

The first quarterly meeting of the present year was held last Sunday night. The address was given by Rev. J. H. Judson of Hangchow, China. Mr. Judson is an uncle of the pastor's wife, and has just returned to this country with his family for a year of rest and change. He is a missionary under the Presbyterian Board, and is at the head of a boys' school in Hangchow. He spoke to a crowded house of the peculiarities of the Chinese, and of the work in the school of which he has charge.

Next Sunday, at the close of the morning service, there will be distributed at the door fifty copies of "Missionary Papers, No. 34," about one to each family. Attention will be called to these papers from the pulpit, and the people urged to read them. Some will read them, and some perhaps will not, but we'll give them all a chance.

This is the way one church in the San Bernardino Association is working to interest the people in missions. We are ready to do more when we find out what to do. W. N. BURR.

PERRIS, May 28th.

REDUCED HOME MISSION GRANTS.

During the last year we bore the reduction of our means for Home Mission work with fortitude, in the hope that with the new year our customary apportionment from the C. H. M. S. would be restored. We had the promise of restoration as soon as the $75,000 cut off last year should be made up by increased contributions of the churches to that amount. From month to month until December the increase of receipts as reported in the *Home Missionary* was such that if the same ratio of increase should continue till April 1st, there could be no doubt of a full restoration of our means to the former standard.

During the month of December we were called upon to send to New York our estimates of appropriations needed for our several churches and missions for the coming year. We made our estimates in the confident expectation that there was to be no reduction of our ordinary allowance for Home Mission work. But during the last three months of the year—January to April—the receipts of the Society, instead of increasing, were $28,000 less than in the low tide of the previous year. When the year ended, its aggregate of receipts, instead of being $75,000 more than those of the previous year, were less than half that amount. The result is that the reduction of our means is only in part made up, so that our grants to the churches can not in general be as much as we estimated or as the churches apply for.

The reduction, in many cases, is precisely six per cent on our estimates, and often six per cent on the amount applied for, because the application was found to be in accord with our estimate.

Now, upon whom shall the burden of this reduction fall? The following considerations may help toward an answer to this question:

1. Last year the burden fell principally upon our Home Missionaries. Not more than three or four of our churches made up to the missionary the deficit in his Home Missionary appropriation. Indeed, several of our missionaries suffered greater reduction in the receipts from their churches than from the Home Missionary Society. That there may be an equality in burden-bearing, should not the reduction fall this year upon the people?

2. It is easier for twenty families to bear the reduction, dividing it among them, than for one to bear it alone. It is evident that twenty church members of average means could pay each two dollars easier than the minister could suffer the loss of forty dollars from his expected salary.

3. The year upon which we have entered gives promise to our people of increased financial prosperity. In the peculiar straits of last year it may have been necessary to an equal distribution of burdens between pastor and people, that the reduction in home mission aid should fall upon the pastor. But is this true for the year upon which we have entered?

4. The reduction is made because the churches, as a whole, have lessened their collections for the society. The society cannot distribute more than the churches put into its hands. But the pastor generally enters upon his work with the understanding that he is to receive a definite support sufficient to enable him to owe no one anything, or he ought to do so. In most cases he urgently needs the full amount expected. His usefulness suffers it; he does not receive it. Is it not for the interest of the church to which he ministers to see that he has it? Should not the church, in case the society cannot grant their application in full, feel bound by considerations both of self-interest and Christian duty to see that their minister suffers no lack?

THAT THEOLOGICAL COMMITTEE.

As Congregationalists, we are familiar with installation councils. The proposition of President Baldwin, that our associations should have theological committees whose place it should be to examine, under certain conditions, the theological views of those preaching within the bounds of the association, simply adopts to present conditions the main idea of installation councils. We are hardly likely, as churches, to take the position that honesty and good nature are the only qualifications needed by a minister. As a rule, none adhere more intensely to their theological views than those who decry theological tests. Our associations act now as guardians of ministerial standing, but their action is of necessity too slow to be of the greatest use.

Without doubt, there have been cases of unjust suspicion and cases where men who were just turning from the truth could have been saved from still further departure by the right means. Even a trial for heresy, in one case in the interior, resulted in placing the minister under such distinctly evangelical surroundings that the drift was gradually checked, and he has for years been one of the most honored and useful of men. Such a committee would form a far less bungling means for such work.

It is, however, for the protection of the churches that it is most needed. California has had sad experience in this line. Church after church has had its usefulness wrecked and its very existence imperiled by men who have been inclined to insist that almost any form of theological belief or unbelief could be taught from a Congregational pulpit with impunity. The common idea is that even Congregationalism has its limits; that somewhere there is a dividing line between it and that heterogeneous mass of belief, misbelief, unbelief and assumption known as Unitarianism. Even Dr. Pollyer's old church in Chicago objected to Miln when instead of praying in church service he closed his eyes to commune with his own best thoughts. For various reasons California seems destined to have its full share of ministers who do the work that has already been done in some parts of the State. If it seems worth while to prevent a repetition of such things, some means must be devised to prevent it. Installation councils are often unavailable for one reason or another, and are likely to be specially unreliable in any given case, as the candidate may choose the members of the council. Associations, as has been proved by experience, have no special faculties for the work, are cumbersome, and usually act only after irreparable harm has been done. A committee of wise, loving, conservative men could act quickly enough and give their decisions moral weight enough to save our churches untold harm, and perhaps, incidentally, save some true men from unjust suspicion, or help them in the hardest problems of their lives.

THEOPHILUS.

The General Association of the State of New York met at Gloversville May 21st–23d. Perhaps the most spirited occasion was the meeting of the Home Missionary Society of the State of New York, Dr. Meredith, Dr. Stimson and others insisting that the enlargement of the work is absolutely necessary. Receipts for the year, $59,850.

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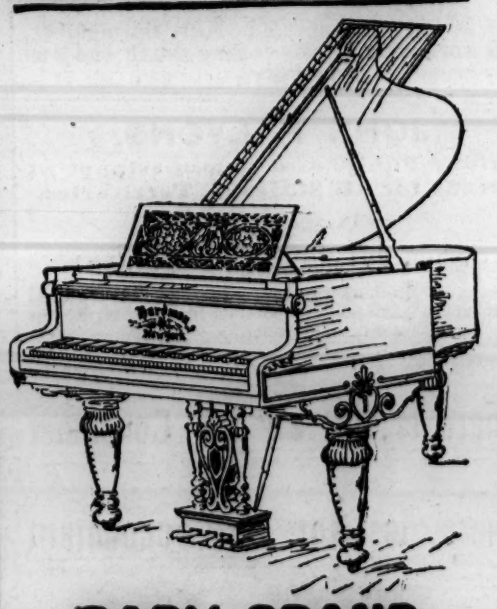

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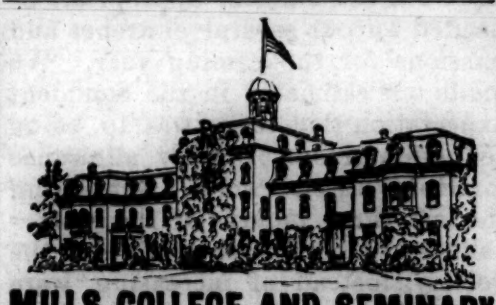

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CHARITY TOWARD WEAK CHRISTIANS.

I knew a man who inherited the craving for drink from generations of drinking men. He fell from a good social position, and became an outcast from respectable society. Something roused the manhood within him, and he resolved that he would never drink again. He was a brilliant fellow, and when he had established himself in a town at some distance from the place of his downfall, he made his upward way. After some years he joined a company of soldiers for service in the northwest territory. His superior officer, knowing nothing of his weakness, left him one night in charge of a supply of liquors, kept for medical purposes. In the morning he was found senseless on the ground beside a demijohn. The craving had remained in him, though he had kept it under control for years. For such a man, not only total abstinence was necessary, but absence from the neighborhood of intoxicants, for even to inhale them was a terrible temptation. Yet he rose again, and for many years has kept the craving down.

A woman inherited the "family temper." One day, when she was a young child, her brother offended her. She flung him with all her strength against a wall, and he was picked up senseless. She thought she had killed him, but he was not severely hurt. She had a long talk with her mother that night, and promised that by prayer and striving she would keep that temper down. She succeeded so well that people who had not known her in her childhood, and who saw her bear unkindness without resentment, called her a "poor, weak-spirited creature." A religious woman once told her that she would be a finer character if she had "a little spunk in her." Whereupon, she asked the critic if she disapproved of turning the other cheek.

She doubted whether she was now capable of being roused to powerful anger. Not long afterward she had proof that she was capable. A wrong was done which touched her deeply, and resentment possessed her so that it displaced the loving spirit for which she had striven. She desired revenge, but thought she would "sleep on it," and act the next day. She did not sleep on it. She never closed her eyes that night, but wrestled, fought and conquered—conquered so far that by morning she was ready to love her enemy, genuinely; her feeling was no mere negation of unkindness.

But as a result of that night's struggle with the "family temper," which she thought had been eliminated, when she rose in the morning she went staggering across the floor, and soon discovered that she had not strength to stand.

If we find within ourselves, or see in the actions of our friends, evil which we fondly describe as the "faults of a generous nature," we do not always pass adverse judgment on the fact that such evils are not entirely reformed. But if we see in professing Christians suspicion, meanness, deceitfulness, selfishness, we are apt to pronounce such people hypocritical in their profession. Yet, for aught we know, they may strive hard to overcome their inherited tendencies.—[The Presbyterian Witness.

In order to reduce his weight
He purchased him a heel;
Before he'd ridden it a week
He fell off a good deal. —*Sel.*

Revenge—bitter sweets from the devil's garden.—[Segur.

HEROES AND MARTYRS.

At a recent dinner party a cynic made some acrid remarks about the lack of true sentiment and nobility of character among men of this intensely practical age. "Heroes and martyrs are no longer possible!" he exclaimed. "They are ghosts of a glorious past—not real figures of a living present."

A business man having large interests in the coal regions of Pennsylvania instantly demurred:

"I know a real hero," he said. "He is an engineer in a colliery in West Pittston. One night the engine-house where he was working alone suddenly took fire. After making an unavailing attempt to put out the flames with buckets of water, he ran to the telephone and gave the alarm to the men in the mine. There were forty-six miners below, and their lives were in the hands of the engineer in the burning house.

"The cage was sent down, and the engineer waited for the signal to hoist it to the surface. At last it came, but not until the flames had mounted to the roof, and the house was filled with smoke.

"The engineer never flinched, but brought up the cage with eighteen men in it. As soon as it was emptied he sent it down again, and in a few minutes it had returned with a second load of ten miners. One side of the building had fallen, and burning beams were dropping from the roof, but the engineer stayed at his post until the remaining eighteen men had been rescued. His hand was still on the lever when the last man left the cage. Suffocated with smoke and terribly burned, he was carried out of the building by the firemen.

"Now it seems to me," said the Pennsylvanian, in conclusion, "that the engineer was as much of a hero as Horatius, who kept the bridge in the brave days of old."

"And I can tell you of a martyr," said a clerygyman on the othef side of the table. "He was a man of my cloth. He was aroused at midnight by masked burglars, who forced him, at the point of the pistol, to give up all the money, silver, and whatever else was valuable in the house. At last they stopped in front of a safe with a combination lock. He told them what it contained—the com munion vessels of the church whose rector he was. Everything of his own he had surrendered, but he refused to open the safe, when a revolver was put to his forehead. He told them he would rather die than allow them to carry away the sacred vessels. The marauders, impressed with his courage and piety, spared his life and left the house.

"You may say," added the clergyman, "that his ideas about the sanctity of the communion vessels were extreme, but you must admit that he was ready to die for religious principle, and that is martyrdom. The world is filled with the spirit which makes heroes and martyrs."—[The Household.

Little Henry, after examining the new baby brother, asked, with an anxious note in his voice, "Mamma, does a boy baby have to wear a girl baby's clothes?"

Father—"Everything I say to you goes in at one ear and out the other."

Little Son (thoughtfully)—"Is that what little boys has two ears for, papa?"

Fortune does not change men; it unmasks them.—[Necker.

THE MUSCULAR SYSTEM

of every weary, thin or thin blooded person does its work with constant difficulty and fatigue. They feel "worn," or tired out, "run-down" or nervous.

Feeble people who are dyspeptic, find that exercise after a meal is sure to cause lessened power to digest food—because there is so little blood, and what there is, is carried off from the gastric organs to the muscles.

What is needed is plenty of blood, and that of the right kind. Dr. Pierce's Golden Medical Discovery makes pure, rich blood, and to gain in blood is nearly always to gain in *wholesome flesh* up to the healthy standard.

Every one should have a certain surplus of flesh to meet the emergencies of sickness; to resist the attack of consumption, grip, malaria and fevers. Thin blooded people are always getting sick, and none of the organs of the body can get along without the food they require for work, which is, *pure blood*. To gain and to keep strength and flesh is the secret of health, usefulness and happiness. With new blood and refreshed nerves a confident feeling of returning health comes also.

Nervous manifestations, such as sleeplessness, nervous debility and nervous prostration are in nine cases out of ten "the cry of the starved nerves for food." If you feed the nerves on pure rich blood the nervous symptoms will cease. It is bad practice to put the nerves to sleep with so-called celery mixtures, coca compounds or malt extracts; what is needed is a blood maker. The "Discovery" is composed of vegetable ingredients which have an especial effect upon the stomach, liver, and blood making glands. For the cure of dyspepsia, indigestion, liver complaint, weakened vitality, and for puny, pale people, Dr. Pierce's Golden Medical Discovery cannot be equaled. Thousands have testified to its merits.

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(Continued.)

ASSOCIATION METHODS AND MEANS.

Thursday, a day replete with good things, was largely devoted to the discussion of better ways and more effective means for reaching young men. Dr. Lucien C. Warner, M. D., Chairman of the New York State Committee, and Russell Sturgiss of Boston, Chairman of the Massachusetts Committee, touched on the points of encouragement and points of danger in the development of State and provincial work, as shown by the work in their respective States. It was shown that the State of New York has one-sixth of the total membership of North America. This State owns one-fifth of all association property and pays one-fifth of all current expenses. The State Committee rarely advises the establishment of an association where a General Secretary cannot be supported. There are less than a dozen associations in the State outside of colleges that have no General Secretaries. The Committee prefers to keep an association alive rather than to bring one into existence. During these hard times the State Committee has saved 10 per cent of the associations from being abandoned. Every city in New York of over 25,000 inhabitants has an association owning its own building. During the two years past the spiritual work has greatly prospered; the educational work and work for boys has grown. Sections are being established in small towns that cannot support associations. District committees are formed for a more careful supervision of certain sections than the State committee can give. The dangers most threatening the work are a too great dependence on the paid agents of the association and a consequent neglect to build up the volunteer corps of workers that is the glory and strength of all association work. State committees do not meet often enough, but leave the work too much to the Secretaries. Members of the State committees are often chosen for the amount of money they can give rather than for the good work they do. Above all, the greatest danger is the neglect of the spiritual work.

Frederick B. Pratt, in the discussion of the educational work, its reasons, principles and policy, urged that the work be made to draw out the powers of the young man, and not merely to pour information into him. The greater part of the young men of this country leave school before they are fitted for their life work. The only systematic instruction these men can get is in the evening classes, and this must be given largely through the association. This class work will not average more than six months of the year, two nights of the week and an hour and a half each night. The men are tired out with their day's labor and unfitted for the best mental work. The associations in order to reach the most people must cover as large a field of study as possible, and give most attention to elementary work. It must work for practical results, and do no work merely to please and entertain. A membership fee has been found always to increase the attendance and the interest, to better the grade of instruction and often to make the educational department self-supporting. In the technical and industrial lines this education is most needed. Ninety per cent of the young men are found in these lines. The immigration from Europe is largely of men employed in these lines—men untrained or body trained, unable to compete for a livelihood there. These men are taken into the labor unions here without any practical test. They bring old world ideas of enmity toward capital and government. The result is our unions are foreignized, our American young men are shut out from learning trades. The association must step in and lend its hand in giving this industrial education denied to our young men.

A paper on the "London Polytechnic Institute," by D. A. Sinclair of Dayton, was read, giving points in the management of that great institution, that may be made to serve the Young Men's Christian Association. These points were the Christian spirit of the institution; the spirit of fraternity encouraged among the boys by means of clubs within the school; the absolute power held and applied by the governing body; the excursions made annually by those of the students who can, and the great economy of time, space and money in the operation of the school.

President M. E. Gates of Amherst College gave a short but most effective address on the opportunity, the obligation and possibility of work for young men. This address was one of the very greatest in its effect on the members of the convention. No book lays so great stress on the knowing powers and their development as does the Bible. Christ was constantly challenging thought. When God says to know him is life eternal, it is a challenge to every man to ask himself, "How far am I using my knowing power? How shall we make men feel differently and act differently unless they know the facts?" If we want men to do the will of God we must make them acquainted with God. There are 13,000,000 young men in our country, and six out of seven of these left school before the age of 14 years, to begin a life of idleness or of daily grinding for daily bread. It is a blessed item in God's economy that we must toil for our daily bread; but how much less full of interest is the life of the boy who leaves school at 14 than the one who is trained for his life's work. It is for this we plead. These men must have knowledge, not as a means of livelihood, but as a means of life. Our educational training should lead straight on to Christ. The educational director should let his classes know from the start that he is there to win souls for Christ. Don't try to do work for Him in an indirect way so that your motive may not be suspected. Study Christ's method. Christ is himself the best leader.

The Florida Senate has passed bills making January 19th, General Robert E. Lee's birthday, and April 26th, Confederate Memorial Day, legal holidays in that State.

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ESTATE OF SUSAN C. BRADFORD, DECEASED.

Notice is hereby given by the undersigned, administrator of the estate of Susan C. Bradford, deceased, to the creditors of and all persons having claims against the said deceased, to exhibit them with the necessary vouchers within ten months after the first publication of this notice, to the said administrator, at the office of his attorney, Maurice S. Woodhams, 508 Montgomery street, room 6, the same being the place for the transaction of the business of the said estate in said city and county of San Francisco.

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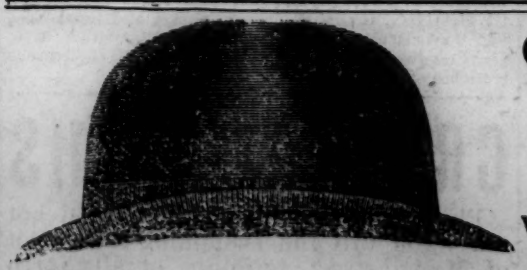

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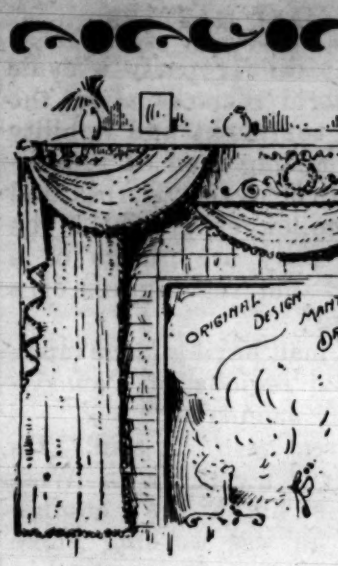

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